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THE
C A S E
R E S T A T E D, &c

П.Н.Т.



K. C., a.

The CASE restated;

OR AN
ACCOUNT
OF A
CONVERSATION
WITH A
PAPIST,

CONCERNING

A Book intitled, *The Case Stated between the Church of Rome, and the Church of England, &c.*

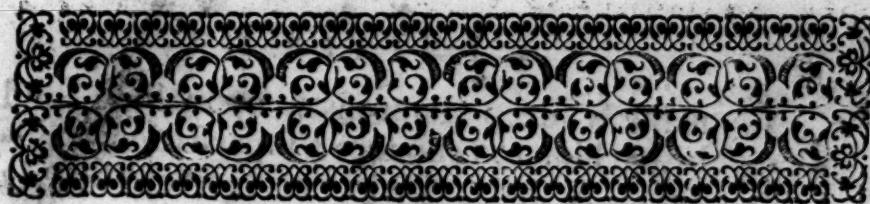
In a Letter from a Gentleman in the Country
to his Friend in *London.*

Leslie
Very fit to be bound up with the said Book.

Out of thine own Mouth will I judge thee, thou wicked Servant. Luke xix. 22.

Printed in the Year MDCCXIII.





AN
ACCOUNT
OF A
CONVERSATION, &c.



LETTER I.

SIR,

OME few Days ago I receiv'd with Thankfulness the Book you were Case fitz-
pleas'd to send me. I
read it first my self with
an extreme Satisfaction,
and then, according to
your Orders, I carry'd
it to our Popish Friend, fully assur'd it would
make



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make a deep impression upon him, and bring him to renounce a superstitious Religion, so prejudicial to his Interests both in this World and in the next.

I found him at home in a violent Fit of the Gout, but musing and thoughtful as he usually is. I spoke to him with all the Earnestness Religion and Friendship cou'd inspire me. *Sir, says I, what bewitches you to stick so unaccountably to your nonsensical Error? It alone binders you from being pleasing to your Friends, serviceable to your Country, and acceptable to God himself. I have often attempted to dissuade you from it: You have been always untractable, but perhaps it was because my Reasons were not to your liking. You have often said, that if any cou'd convince you of your Error, you would readily forsake it. Now, Sir, the Time is come that you can alledge no Excuse. I have here a Book lately publish'd, that clears all Difficulties: It absolutely confounds the Church of Rome. 'Tis look'd upon by the Chiefest of ours as unanswerable. You may*

Examin. judge by what the ingenious Examiner says of it, Aug. — 1713. how universally it is esteem'd. Read it then, dear Friend, and for your Soul's sake, read it with Attention. I don't doubt but it will throughly convince you; and by this means you'll give your Friends the Comfort of seeing you repent of your former Errors, and become a true Member of the national Church of England.

Upon this I offer'd him the Book, which he receiv'd with a Disdainful Smile. And, *Sir, says he, I thank you for your Kindness, and for the Concern you shew for my Spiritual*

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Spiritual and Temporal Interests. They are the most Cogent Motives to induce a Man to comply with any thing. You may be sure I have not been unmindful of 'em. I will keep the Book, and read it with Attention, as you desire; and when you honour me with a visit, some few Days hence, I'll give you sincerely my Opinion of it.

Then I assur'd him, that the Week following I wou'd wait upon him again; and accordingly I did. As soon as he perceiv'd me, he cou'd not forbear his Disdainful Smile. I was moved at it a little, and ask'd him abruptly whether he had read the Book, how he lik'd it, and what Effect it had produc'd in him.

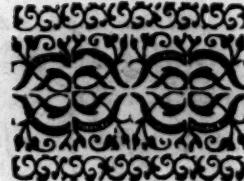
Dear Friend, says he, I have read attentively your Book, I have impartially examin'd it, and I have sincerely condemn'd it. I have found it like other Books against Popery: It is made up of nothing but notorious Untruths, manifest Contradictions, false Suppositions, wrong Quotations, and foolish Banters. The Author makes his Silly Lord represent falsely our Opinions, or answer foolishly his Objections. In a Word, he puts in his Mouth what he pleases, makes all pass for our Doctrine, and then refutes it as he pleases: This is, in short, the Character of the Book. I don't desire you shou'd believe me upon my bare Word; if you think it worth your While, we will read it together: I'll examine it Paragraph by Paragraph; and I engage to shew you, in a Short, Plain, and easy Manner, that I have given it its true Character, notwithstanding the General Ap-

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plause it has met with among those of your Party.

I must own, this unexpected Harangue provok'd me more and more. I cou'd not believe he was able to perform his Engagement; but I was willing to try what he cou'd do. Without Hesitation I accepted his Offer, and desir'd him to begin the Examination of each Paragraph, which he did readily in this manner.



SECT.



S E C T. I.


 OU see, Sir, your Author's First Paragraph. Can there be any thing more shamefully injust? He fixes an Opinion upon us, and then refutes it with a triumphing Air. What *R. Catholick* ever deny'd *Jerusalem* to be the Mother Church, in the Sense this Author speaks of? We all own, that, in Priority of Time, other Churches might be before the *Roman*, and in that Sense precisely be either Mothers, or Sisters to her, as you please. How often have you been told that the Motherhood of *Rome* Case stat. Answer to the Lord refuted. consists not in a Priority of Time, but of *Dignity and Jurisdiction*, grounded upon *Saint Peter's Primacy*? Many Churches in *Great Britain* were before that of *Canterbury*; and can your Author deny that *Canterbury* is their Metropolitan or Mother Church? The Church of *Jerusalem* was before that of *Cesarea*, yet *Cesarea* was made her Metropolitan and *Antioch* her Primate. In the same manner *Jerusalem*, *Antioch*, and all other Churches, founded before the *Roman*, were made afterwards subject to her, and for this reason, *Juvenal*, Bishop of *Jerusalem*, said in a General Council, receiv'd even by those of your Ch—h, that

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Concil. the Ancient Custom and Apostolical Tradition
 Eph. p. 2. was, that the Church of Antioch was to be go-
 Art. 5. in relat. ad vern'd and judg'd by the Roman.

Caleſſi. 1. But this is not all. I'll expose further
 Case ſta. your Author's disingenious Dealing. He
 ted, page makes *Jeruſalem* the Mother Church, be-
 2. (1) cause ſhe was before that of *Rome*. Accor-
 ding to this Notion, all Motherhood and
 Fatherhood imply a Priority of Time: If
 ſo, then the Queen is not Mother of any
 of her People older than her ſelf; yet how
 often do your's call her the *Nurſing Mo-*
ther of the Church, &c. Kings cannot be
 called *Patres Patriæ*, for the ſame Reaſon.
 A Minister in his Parish, a Bishop in his
 Diocefe, ſhou'd never be called *Fathers* by
 any older than themſelves; and ſo, *Right*
Reverend Father in God is a downright Uſur-
 pation. Curious Thoughts indeed! But till
 we ſee Princes, Bishops, Ministers, &c. re-
 fuse this Title, I hope, Sir, you'll think
 your Author (at leaſt) in a Miſtake, and
 blame him for uſing ſuch mean Shifts to re-
 fute our Doctrine.

Page 4. (2) His ſecond Paragraph is of the ſame
 (2) ſtamp with the firſt. See, Sir, how he im-
The 2d An- ſwers upon us again. Do we deny that
swer refu- this Motherhood of which we ſpeak, may
red. be tranſlated from the City of *Rome* to ſome
 other Place? We allow the Primacy to be
 in Saint Peter's Successor; wherever he goes
 he carries it with him: Whether he has a
 Particular Diocefe or has not, 'tis the ſame
 thing: The Primacy is in his Person, and
 not

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not in the Place of his Residence. This is our Opinion ; and your Author must be strangely malicious if he knew it, or strangely ignorant if he did not. Men of Learning may easily discover the Impostor ; but are most of his Readers such ? They take all upon Trust, without any further Examination. Let a thing be never so untrue, they believe it upon his Word against us ; and thus we are always us'd by your Author and those of his Party ; A convincing Proof of their Zeal for Justice and Truth !

3. He goes on, and says that the *Church of Rome* is not nam'd in all the New Testament. But, Sir, is the Epistle of St. Paul to the *Romans* no part of the New Testament ? At least it makes mention of a Church at *Rome*, and gives it the highest Commendations. If your Author denies this Epistle to be Scripture, then I know where to have him : If he owns it to be St. Paul's, then I hope he will own his own Mistake, and at the same time repair the Wrong he has done us by his false Assertion. This he is bound to do in Honour and Conscience.

4. As to what your Author adds, we own there is no Promise made to the City of *Rome*, nor the least Intimation of her being Head of the Churches, or the Standard or Center of Unity to 'em all. The Promises were made to Saint Peter, and in him to his Successors. This is the whole Matter in Dispute ; yet to hear your Author speak, who

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Sup. page cou'd think it is? Sir, I have said it already, ^{4. (2)} the Primacy is in Saint Peter; he was *eronymum the Head of the Church, the Standard and Centrator of Unity.* This he was wherever he l. 2. *Cy-* went; he has left the same Power to his *Suc-*
prianum *cessors.* They have it wherever they go; and *de un. Ec.* *were Rome sunk in the Bottom of the Sea,* *Par. l. 2.* *their Supremacy wou'd be still the same, and Cbr. in c. own'd as such by all Faithful Christians.*

21. Jo. 5. But the *Scriptures are silent,* says your Author, *Hom. 87.* concerning the *suppos'd Universal Supremacy of Saint Peter,* or that he ever was at

Ib. pag. 4. Rome, or Bishop of Rome. And, pray Sir, what then? Must nothing be believ'd but what is in Scripture? Does the Scripture mention every Place where every Apostle preach'd the Gospel, or of which they were Bishops? What mention does the Scripture make of *Andrew, Bartholomew, Thomas, &c.* and must we believe they did nothing, or never were in those Countries where Tradition assures us they exercis'd their Apostolical Functions? Sir, tho' Scripture makes no mention of St. Peter's

Cyp. Ep. 2 being at *Rome, or Bishop of Rome,* yet *ad Antoni.* Tradition does. We believe it upon this, &c. as we do other things of the utmost Concern: The Inspiration of Holy Scripture, *Aug. ctra* the Canonicalness of such and such Books, *Att. Pet.* & *Ep. ad Gener.* &c. no Man, till unhappy *Calvin's Days,* *Optat. l. 2.* ever doubted of Saint Peter's being at *con. Parm. Rome,* or of his being Bishop there; 'twas *Hier. in Cat. &c.* a Fact so notorious among the Ancients, *Severus* that they made Saint Peter's being at *Rome, Sul. lib. 2* and the Succession of Bishops from him, a *Histo. &c.* distinctive

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distinctive Sign of the True Church: And the most Profligate Hereticks had not the Impudence to deny a Truth so universally receiv'd among Christians.

6. Your Author owns *some After-writers* Ib. pag. 4. have mention'd it; but then he says that it is far from such an *Universal Tradition*, as is sufficient for the mighty *Superstructure* which is rais'd upon it. Very well, Sir: But can he shew such an *Universal Tradition* for the Genuineness and Inspiration of the H. Scriptures? Till of late, none ever doubted that Saint Peter was at *Rome*, but how many have not only doubted, but have also positively affirm'd in all Ages, that all, or some, or most part of the Old and New Testament was fictitious or corrupted? If then what these Writers mention, without any Contradiction of St. Peter's being at *Rome*, be far from such an *Universal Tradition*, as is sufficient for the mighty *Superstructure* which is rais'd upon it; how can what other Writers say, tho' contradicted by Multitudes, be sufficient to raise upon it a greater *Superstructure*, viz. The Genuineness and Inspiration of such and such Books, call'd *Scripture*? This is worthy your Author's utmost Attention, and let him answer it if he can.

7. But tho' it shou'd be granted that St. Peter was Bishop of *Rome*, says your Author, it signifies nothing: And why? Because, 1. All is founded upon some Words said to Saint Peter, which cannot be strain'd to such an universal Supremacy as the Popes have claim'd. 2. Nor were so understood by the Primitive Church.

Ibid.

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Church. Pray, Sir, what does he mean by such an universal Supremacy as Popes have claim'd? Some Popes have claim'd a Temporal, as well as a Spiritual Supremacy: Your Author shou'd know this is no part of our Faith. Popes are Men, and have their Failings, as others have; they may mistake and misuse their Power, and have often done so; but what is that to us, who condemn their personal Faults, and admit their lawful Authority? A King may mistake and misuse his Power, but does that make him forfeit his Right, or must his People believe he is no more God's Vicegerent? I hope your Author is not of this Opinion, and that whatever his Religion is, he has not forsaken his Principles of Loyalty. That the Passages he quotes cannot be strain'd to the Pope's Temporal Supremacy, and that they were not so understood in the Primitive Church, I will not deny; but I deny that they are not sufficient Proofs for the Spiritual Supremacy which all Popes have claim'd, or that they were not so understood in the Primitive Church. This your Author shou'd have refuted with some solid Reason, instead of a bare Affirmation; he found himself unable to do it, and very wisely refers us to a Book that quite ruins his own Pretensions; for he owns *Dupin* wrote it in defence of the Four Propositions of the *Gallican Church*: And, Sir, will your Party allow of the Doctrine contain'd in those four Propositions? If they do, I promise 'em we shall have no further Dispute with 'em

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'em about the Pope's Supremacy, and that they shall be receiv'd into our Communion, without granting any more to the Pope than is express'd in the four Propositions.

8. Now your Author thinks fit to quote Fathers, and shew his Erudition; but to be plain with you, Sir, he seems to be so little vers'd in 'em, that one wou'd be tempted to believe he never read 'em, but in some Pamphlet against Popery. *'Tis the current Sense of the Fathers*, says he, *that the Rock upon which Christ said He would build His Church, was not Peter, but the Faith which Peter then confess'd*. An Acute Observation! But we defye him and all his Party together, to shew any Passage of any Father that excludes Saint Peter. I own some of 'em look upon the Passage of Saint Matthew as having Two Senfes, and sometimes they take it in one Sense, and sometimes in another, but, as I said before, never to the Exclusion of Saint Peter. And since he thinks fit to quote so many Fathers for one Sense of this Passage, I think fit to quote as many for the other.

9. There is nothing, adds your Author, that is said of Saint Peter, is so express as what Saint Paul says of himself, That the Care of all the Churches lay upon him; and again, So ordain I in all Churches. This is a bold Affirmation, but where is the Proof to back it? How often has this Objection been answer'd? Yet your Author takes no notice on't, and speaks as if no Answer had been ever made.

Cafe sta.
ted, p. 5.

Cyp. lib.

4. Epist.

ad Pupi. 9

Basil. ad c.

2 Isai. &

cont. Eu-

nom.

Chryso:

Hom. in

Pet. & Pa.

Hier. in

cap. 16

Mat.

Aug. Ser.

15 deSan.

Cyrill. lib.

2 in Jea.

c. 12. &c.

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made. *The Care of all the Churches*, founded by S. Paul himself, or committed to his Care, *lay upon him*, and he ordain'd in 'em what he thought expedient for their Good ; and this was a Care of Justice and Jurisdiction, but no Care of other Churches *lay upon him*, but that of Charity and Compassion : And is there any *Catholick Bishop* without this Care ? Yet they lay no claim to any Supremacy upon that account. *Feed my Sheep*, &c. is more express to prove Saint Peter's Primacy, than any your Author has mention'd for Saint Paul ; at least the Holy Fathers thought it so, since none of 'em deny the Supremacy to Saint Peter, and not one of them give it to Saint Paul ; and yet I believe they were as able to understand the Scripture, as your Author or any other Protestant Writer. If such a Decretal could be produc'd of St. Peter's Supremacy, I doubt not, says he, it would have been made use of towards proving his Universal Supremacy. An Ingenious Conjecture ! And what then ? May not the same Words be us'd to signify a King's Power and a Magistrate's ? Yet the King's Power implies Independance, and the Magistrate's Subordination : The Word *Authority* is of a Different Signification, when it is apply'd to a King, and when apply'd to a Magistrate. Your Author sure will not deny this ; and what then does his Conjecture signify ?

Case stat. 10. But, continues he, *There's not a Word in Page 6. the Acts, of Saint Peter's being at Rome.* Well, and suppose we grant that Saint Peter

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Peter was not at *Rome* when the *Acts* were written, what can your Author make of this Concession against Saint Peter's Primacy, or his Apostolical Function in *Rome*? Sir, I suppose your Author takes the Fathers to be credible Witnesses, or else why does he quote 'em, to justify his Sense of the Sixteenth of *Matthew*? But I hope he does not expect they should be believ'd only when they speak in his Favour. The Fathers *Iræn. ctra* then unanimously assure us that Saint Peter *Her. lib.* was in *Rome*, preach'd the Gospel in *Rome*, *3. cap. 1.* and suffer'd Martyrdom in *Rome*. Is it credible that they shou'd all conspire to deceive *Terul. lib.* *4 ad Marc.* *Chrys.* Posterity, merely to tell a lye, by which *Hom. 2 in* they could reap no Advantage? No, Sir, I *Ep. ad Ro.* shall never look upon such great Men to *Hier. in* have been such Knaves or Fools. Saint *cat. Scrip.* *Eccl.* Luke says nothing of Saint Peter's being at *Cypr. Ep.* *Rome*, neither does he say any thing of St. *2 ad Anto.* *Paul's* being in *Arabia*; and must we hence *Aug. lib. 2* infer that Saint Paul was not there? You *cont.* see, Sir, how far this sort of Logick would *Lit. Petil.* *Sulp. lib.* go, and that Negative Arguments prove *Hist.* nothing. To say that Saint Paul planted the Gospel in *Rome*, is giving the Lye to St. Paul himself; the very First Chapter of his Epistle to the *Romans*, shews manifestly your Authors Mistake: The Holy Apostle writing to the Faithful in *Rome*, says *their* *Faith is spoken of throughout the whole World*, and adds, that he oftentimes purposed to come *unto them*; but, says he, *I was let hitherto*. Can any thing be more plain than this? What St. Luke says of the Matter is *See Acts* *monstrative*; *xxviii. 14,* *15.*

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monstrative ; and I wonder your Author is not ashame'd to contradict so openly the Word of God, and impose so manifestly upon ignorant People.

Ibidem. 11. As to what follows, we own that the Gentiles were Saint *Paul*'s peculiar Charge, but still with Subordination to the Supreme Pastor. Saint *Peter* and Saint *Paul* did instruct and convert both *Jews* and *Gentiles*, and the Care of them was committed not only to them, but also to the other Apostles ; but still, as I said before, with Subordination to the Supreme Pastor, that **Unity** might be preserv'd. 'Tis true, Saint *Peter* directed his Epistles to the *Jews*, but does that prove he never writ to the *Romans* ? And suppose he did not, is no Man a Bishop, who never wrote to the People of his Diocess ? If others may be Bishops, tho' they write nothing to their People, why should *Peter* be depriv'd of his Bishoppick upon that account ? Besides, is your Author sure that Saint *Peter* never wrote to the *Romans* ? Are all the Writings of all the Apostles and Apostolical Men still extant ? If so, then pray desire your Author to shew you the Genuine Epistle of Saint *Paul* to the *Laodicians* : Let him produce the many Gospels set forth, of which Saint *Luke* makes mention. When he has done that, he may have some Grounds to affirm that St. *Peter* never wrote to the *Gentiles* ; but till he has, he must not think we are bound to believe him, in every thing he says, upon his bare Word.

12. We

12. We don't deny Saint *Paul's* withstanding Saint *Peter* to the Face, before the whole Church of *Antioch*; and this shews his charitable Care of the *Gentiles*, as his charitable Correction of Saint *Peter* shews his Zeal for God's Glory, without lessening the Respect due to his Superior. To understand this, you must know there are Two Sorts of Corrections; One of Justice, belonging to Superiors; The other of Charity, belonging equally to all. Thus *Jethro* *Moses*, *Joab* *David*, *John Baptist* *Herod*, and thus Saint *Paul* withstood Saint *Peter* to the Face, and none ever found fault with him for doing so but the Villain *Porphyrie*; he indeed taxes Saint *Paul* with Sawciness, for opposing his Superior; but this shews that St. *Peter's* Supremacy was so notoriously known, that the Heathens themselves were convinc'd it was the common Belief of all *Christians*, tho' your Author and his Party be not now ashame'd to deny it.

Further, Suppose your Father should induce your Children, or his own, by his wicked Example, to be guilty of great Crimes, would you think it amiss to give him a charitable Advice? If a Prince should destroy the Kingdom of *Christ* in his Dominions, must none represent him his Crime? I hope Passive Obedience does not reach so far! If a Bishop infects his Diocels with Heresy, must no Minister of the Diocels defend the Truth against him, or withstand him to his Face, in such Occasions? No, according to your Author, because (forsooth) such a Behaviour in Inferiors

riors would not be very suitable to Superiors. And is not this a Rare Doctrine!

Cafe stat. 13. As to what he adds, That it had little
ted, page become the Apostles to send their Sovereign upon

6. Business, as they sent Peter to Samaria, if
they had own'd him for such. I ask your Au-
thor whether he thinks that all sending de-
notes Superiority in the Senders, and Sub-
jection in the Sent? If so, then, 1. Saint

Act xv. Paul and Barnaby were inferior to the Bre-
thren at Antioch, who sent 'em to Jerusalem.
If your Author owns this, I know where
to have him. 2. In the Trinity the Son is
Inferior to the Father, Who sends him, and
the *Holy Ghost* to the Son. This may not
displease Whiston. 3. A King must not be
sent to the Wars by the Advice and Con-
sent of his Council, for fear he shou'd lose
his Supremacy by it. And, Sir, since your
Author thinks it not becoming an Inferior
to send his Superior about any thing, you
have too much Manners to send him to me for
my Conversion, as you have often threaten'd
me you would; for, I suppose, he is your
Superior in Spirituals; and it would little
become you to send him upon any Business,
whatsoever, even for the Salvation of my
Soul; tho' it was upon the like account
that the Apostles sent St. Peter to Sam-
aria.

14. Suppose what your Author affirms be
true that some say Peter was Bishop of the
Cafe stat. Jewish Converts at Rome, as St. Paul of the
page 7. Gentiles, what is that to the purpose, does
that make St. Paul independent of St.

Peter

Peter? Yes, because he would have had a much greater Flock than Saint *Peter*! Very well; and does the Greatness then of a Flock give a higher Jurisdiction? If it does, then the Bishop of *London* is superior to the Archbishop of *Canterbury*. When this Prelate allows that, then you shall hear further from me; in the mean time, I must own your Author is skilful in Genealogical History! That most of the Church of *Rome* is now, and have been of the Gentiles, is what I cannot deny, but that all is now, and has long been so, is more than I knew before. Your Author has a wonderful Talent at new Discoveries; but Sir, give me leave to make a few Objections against this: I think Saint *Luke* speaks of *Lu. xxviii.* some *Jews* converted by Saint *Paul* in *Rome*; and is your Author sure that the Posterity of those *Jews* is quite extinct? Or can he give us some good Grounds for his Assurance? If he can, I will own my self oblig'd to him, and will confirm what I have said already, that he is very well skill'd in Genealogical History.

15. But now he is come to the Finishing *His 3d Ser.* Stroke, he is resolv'd to shake the whole *zion refu-* Frame of *Peter's Primacy*, to the very *ted.* Foundation; and a very fit Man he is to do *Case stat.* the Business throughly! Dear Friend, tho' *page 74* I am in a pretty good Humour, I cannot help being a little provok'd at your Author's unfair Dealing; consider, I beseech you, the Comparison he makes, and observe how he applies it to Saint *Peter*. To make

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make a right Comparison, he shou'd shew us a Scriptural Book with this Title, *The History of S. Peter, Supreme Pastor of all Christians*, as he can shew the History of *Charles*, King or Sovereign of all *England*, and the History of *Innocent XI. Pope of Rome, &c.* Indeed if he could shew such a History, that neither calls Saint *Peter* Head of the Church, nor mentions any *Act* of his Spiritual Supremacy ; as calling a Council, or presiding in it, &c. it would be a convincing Argument that he was not Supreme Head of the Church. But is the *Acts of the Apostles* such a History ? Shameful ! Sir, you know Saint *Luke*'s chief Design was to write the History of his Master Saint *Paul*, tho' he omits in it several Actions done by that Saint, and it contains but some few Actions done by Saint *Peter* and the other Apostles. However, it has enough in it to convince any Unprejudic'd Person of Saint *Peter*'s Primacy. For, 1. It gives him always the First Place. 2. He proposes first the Election of a New Apostle. 3. After the Descent of the *Holy Ghost* he first preaches to the *Jews*. 4. He works the First Miracle in confirmation of the *Gospel*. 5. He first preaches to the *Gentiles*. 6. He's the first to whom their Vocation was reveal'd. 7. He is the first that gives a Definitive Sentence in the Council of *Jerusalem*. This last your Author denies ; he thinks what he says against us in this Point, a demonstrative Proof ; and imagines we are put to our Shifts to endeavour,

deavour some Solution to it. But after all, what is this demonstrative Proof? Our goodly Author's own bare Affirmation; and a Gallant Demonstration that is!

16. 'Tis untrue that we can find no other Way to get some Superiority to S. Peter in that Case, p. 8: Council, than what your Author mentions; for we say he gave his Definitive Sentence first, as it plainly appears from the *Acts of Acts xv.* the *Apostles*; and this shews his Superiority over all the rest. That Saint James, as President, gave his Definitive Sentence, is most untrue, and grounded upon a False Translation in your Bible. I own he gave his Judgment or Opinion of the Matter: The Greek Word *κένω* signifies as much; and when your Author can prove that it has no other Signification than what your Bible gives it, in the Place abovemention'd, you may be sure he shall have another Answer from me.

17. But, continues he, if what is said of S. James had been said of Saint Peter, it would ^{ib. page 90} have been made use of as a full Proof of his Supremacy. An Ingenious Coujecture! And pray, Sir, may not Words have a Different Signification, according to the Persons they are apply'd to? The Word *Power*, for Example, apply'd to the Queen, signifies a Supreme Power, but apply'd to a Judge or other Persons under her, it signifies a Deriv'd Power. The Word *κένω* signifies Jurisdiction, or giving Sentence, when us'd by a Judge, but Judgment, or Opinion when us'd by a particular Person; and this per-

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haps might have been the Case of Saint Peter and James, in the Circumstances your Author mentions. A Strong Argument against Saint Peter's Primacy!

Case, p. 9. 18. Now his poor Lord is in a great Concern, and your Author makes him look as silly as he can; but neither his Concern, nor the Author's Answer are worth minding. The Texts he mentions of Saint Paul are answer'd already, and what follows in this Page is nothing at all to the purpose: In the next he says, *If Saint Peter's Supremacy be so essential a Point, and upon which the Unity of the Church depends, it is inconceivable the Scriptures should be so wholly silent in it.* Nay shewing the very contrary in Fact, as I have said already concerning Saint Peter. He has indeed said it already, but has he prov'd it? I have prov'd the Scriptures are not wholly silent in it, nor shew the contrary in Fact. Others have done the same thing hundreds of times; Your Author knows it well enough, but his Simple Readers do not; and that's all he desires.

Case sta-
ted, p. 10. Luk. xxiii. The Passage of Saint Luke concerning the Contest among the Apostles, is misunderstood by your Author. For 1. The Supremacy was not then settled upon Saint Peter, and 2. Their Dispute was who should be the greatest in their Master's Temporal Kingdom. This ambitious Error Christ check'd; but it was not the Time to determine the Spiritual Supremacy. This he did afterwards, for which we have both Scripture and Tradition.

Sir,

19. Sir, your Author makes a great pother with his Negative Arguments. *This is unconceivable ; that is unconceivable ; The Scriptures are silent in this ; the Scriptures are silent in that,* is what we meet with almost in every Page of the Book ; but I hope he has not so entirely the Property of this Way of arguing but that others may use it as well as he. Give me leave then, Sir, to use it against him thus. It is an essential Point upon which Faith and Salvation depend, to believe Scripture to be the Word of God, to believe such and such Books to be Scripture, &c. *Is it not then inconceivable that the Scriptures are wholly silent in this Matter ? Is it not inconceivable that the Apostles never settled the Canon of Scripture beyond Dispute ? Either in a General Assembly, or in some Book universally receiv'd by all Primitive Christians, &c.* What can your Author say to this ? Let him make what Answer he pleases, it will justify or condemn both him and me. An Excellent Method of refuting our Principles !

22. Now we come to the Author's Third Case flat. Section, and a Curious one it is, especially if we consider the Political Reflections it contains. Sir, has your Author been conversant of late with *H—dly, H—gden and S—m* ? &c. I thought he was no great Friend to those Gentlemen, and imagin'd he was for Kingly Government, according to the Constitution : But now I am afraid he has chang'd Principles ; and if his System be true, there can be no Kingly Government

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vernment upon Earth, unless it be in some Town or Village. Apply, Sir, the Objections he makes against an Universal Monarch, to our own Sovereign, and you will find 'em as concluding against the one, as against the other. For 1. Must not ours have under him a Number of Deputies, Governours, Officers, &c. 2. If his Subjects are resolv'd to rebell, can his Prudence hinder their Defection? And this has been notoriously the Case of some of our Monarchs. 3. Has not this overthrown our Monarchy, and has not Kingly Government been quite abolish'd here? 4. Have not the Civil Wars ended here in the Sequestration, Devastation, Destruction, &c. of the Loyal Party? Therefore Monarchy is impossible: Therefore there must be no Monarchy in *England*. Grateful Conclusions to the *W—gs*, and for which they will thank your Author! What he

Case sta- says, That God has consulted best for the Peace
ted, page and Safety of Mankind, in distributing the World
12. into several Independant Governments, is

something dubious, unless He can fix precisely the Number of Independent Governments requisite for the Peace and Safety of Mankind. When he does this, I shall think more upon the Matter; and I suppose such a great Politician as he is, can easily do it!

21. Sir, there is no Government without some Inconveniency; but if the World were under One Monarch, I don't doubt but it would be as well or better governed than

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23

than now it is. *Augustus* was Monarch of a great Part of the World, and in his time was not there a General Peace in his whole Empire? Since the Division of this Empire, can it be shewn that Peace has been so long and universal in the same Countries? Nay, is it not evident that in the same Countries, notwithstanding your Author's *Mediators*, *Guarantees*, &c. there has been, for these Two Hundred Years past, five times more Rebellions, Bloodshed, Devastations, &c. than there had been in 'em in the same space of Time, whilst they were under One Monarch? No Man that has the least tincture of History can deny this. What he adds concerning Unity in the World, is Case stated, p. 12. insignificant, and so I come to the Beginning of the Thirteenth Page: Here indeed *Ib. p. 13.* he makes his Lord speak Truth, but I am sure the Author does not. *The Pope's Supremacy has not been the great Cause of Divisions*, &c. but the rebellious Disobedience of wicked Hereticks. King *Charles the First*'s maintaining Monarchy was not the Cause of the Disorders which happen'd in the Kingdom, in his Life time, but the Hellish Disobedience of Republican Rebels. What *Gregory the Great* said of *John*, Bishop of *Constantinople*, we allow of; and no *Catholick* ever said that the Church depended upon One. (Here I must put your Author in mind that the Empire had been translated to *Constantinople*, long before *John* was born) We admit likewise of what *St. Cyprian* says of the College of Bishops, and that

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that *Episcopatus unus est, cuius a singulis in solidum pars tenetur*: But I hope your Author will not compel us to receive his Translation of this Passage; but if we should receive it, it makes more against him than against us, and 'tis but Passion alone against Popery that could hinder him to see it. You know, Sir, your Author exclaims most furiously against an Universal Bishop; and if this Translation be good, there is not one Bishop in the World but is so: *There is but One Episcopate, of which every Bishop has the whole, in Partnership with the rest.* Now Partners have equal Power with one another, over every part of the whole, which they possess in common: So every Bishop has as much Power, Jurisdiction, Right of Inspection, &c. in every other Diocese, as in his own, therefore in all the Diocesses in the World (Good News for Poor Bishops) therefore is an Universal Bp. and that too according to the Principles of the Cyprianick Age! A Goodly Frame indeed, and fit to support the Church of Christ! But not an Apostolical one, as I have shewn already. 2. Admitting his Translation, I answer directly, *There is but One Episcopate, of which every Bishop has the whole, in Partnership with the rest*; as it is a Holy Order, I grant, but I deny that every Bp. has the whole as to Jurisdiction, in Partnership with the rest. In your Opinion every Bp. in E-d has the whole Order of Episcopacy, as much as the Arbp. of Cant. but they have not the same Jurisdiction;

Jurisdiction. Theirs is over their respective Flocks, his is over the Bishops themselves: And thus it is with the Supreme Pastor. What harm then can this Passage do to his Supremacy? Sir, we admit of what Saint Cyprian says, *Episcopatus unus est, cuius a singulis in solidum pars tenetur*: And we can't conceive how this hurts the Pope's Supremacy. Because *there is One Episcopate, of which each Bishop possesses wholly a Part, therefore there is no Supreme Pastor*. A Goodly Consequence! *England is one Kingdom, of which each Landed Man possesses wholly a part; therefore they do not hold of the Crown, nor is the King Supreme Lord!* *W—ggs* may like this: *Germany is an Empire, of which each Baron, Prince, Elector, &c. possesses wholly a part; therefore they don't hold from the Emperor, nor is he Supreme Lord and Governor of the whole!* Are these Consequences to be admitted? Sir, we own that in the Church *there is but One Episcopate*, a part of it is committed to each Bishop *in solidum*, but still with Subordination to the Supreme Pastor. This was the Frame of the Church, not only in Saint Cyprian's Days, but in all Ages from the Apostles time, down to ours; and will ever be so, notwithstanding all that rebellious Hereticks can either do or say to the contrary.

22. Now he comes again to his Political Case, pag. Reflections, and compares the spiritual Government of the Church with the temporal

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temporal Government of the World. But (Sir) do Princes in the World possess and govern the whole, *in Partnership with others*? If so, then every Prince has a right in another's Dominions, and if one mismanages or oppresses his People, &c. other Princes may call him to an account for it. Now, I thought Princes were accountable but to God alone; at least I thought your Author believ'd that our Sovereigns had power to govern their Subjects as they pleas'd, without other Princes intermeddling in their Affairs; now it seems he is of another Mind, his Principles however may not be unacceptable to some, whilst they may serve a Turn, especially to those *who delight in War*; and who knows but the Emperor, by virtue of his *Partnership*, may look upon the Queen as guilty of Mismanagement for making Peace, and saving her Subjects Blood and Treasure, &c. But if he shou'd call her to an account for it, I hope your Author is so good a Patriot as not to side with him against her on such an Occasion.

23. After this he gives a goodly Notion of the Unity of the Church, and really it is Pity he was not nam'd one of the Comprehension Divines in K. William's time.

Case sta-
ted, p. 14. Its Unity, says he, *consists in the Common Christianity wherein all agree*; so that if all Sects agree in some Common Principles of Christianity, tho' they have no Ordination, Sacraments, &c. tho' they erect Altar against Altar, &c. tho' they curse and damn

damn one another, &c. yet they are True Churches, and in Union with the *Catholick* Church. Silly Primitive *Christians*, that knew nothing of this Principle! It would have sav'd 'em the Labour of writing so many Volumes, preaching so many Sermons, assembling so many Councils, &c. and all to condemn the true Members of the *Cath.* Church, whom they unjustly call'd Hereticks. And is not this doing the Fathers and the Primitive Church a great deal of Honour!

24. What follows about *Obeying Christ's Commandments*, &c. is nothing to the purpose; and if it signifies any thing, it is against him and his Party, who have cut themselves off from us by a Causeless Separation: But one thing he says, which is a most Wicked Calumny: For when or where did the Church of *Rome* ever maintain what he calls her *Nostrum*, or say that Baptis'd Persons fallen from the Church, ceas'd to be *Christians*? This he can never shew; and until he does, you cannot find fault with me for believing he is not very sincere in his Dealings.

Ibidem.

25. What he says of *Turks, Moors, Persians*, Case, pag. &c. is Mere Stuff; for what is it to us how 15. those Infidels are govern'd? And we own that 'tis a Fancy never came into the Heads of no other Mortals but Papists, to extend the Supremacy of the Bishop of Rome beyond the Limits of the Roman Empire. Your Author here, against his Will, speaks Truth; for it came into the Heads of the Ancient Fathers, and every one knows they were thorow-pac'd

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thorow-pac'd *Papists*. I cou'd quote many of 'em upon this Matter, but for Brevity's sake I shall only mention Two of great Au-
S. *Prosp.* thority: Saint *Prosper*, a notorious *Papist*, carm. de extends it far beyond the Limits of that Ingratis. Empire, and thus expresses the Sense of the Church of his Time:

* *Rome, Peter's Seat, which to the World is made the Head of Pastoral Honour. Whatever she does not possess by Arms, she possesses by Religion.*

S. *Leo*, another rank *Papist*, expresses himself in the same manner: (a) You &c. (says he in an Apostrophe, to *Rome*) that being made Nat. App. by the Holy Seat of Peter, the Head of the Pet. & Pa. World, you might preside further by divine Religion than by Earthly Domination. For tho' by gaining many Victories, you have extended your Empire by Sea and Land, yet your Warlike Labour has less subdued, than Christian Peace has subjected to you. The Translation is not polite

* *Sedes Roma Petri, quæ Pastoralis Honoris
Facta Caput Mundo, quicquid non possidet Armis
Religione tenet.*

(a) *Isti sunt qui te ad hanc Gloriam provexerunt, ut Gens Sancta, Populus Electus, Civitas Sacerdotalis, & Regia, per Sacram B. Petri Sedem, Caput Orbis effecta; latius præsideres Religione Divina quam Dominatione Terrena. Quamvis enim, multis aucta Victoria, Jus Imperii tui Terra Mariq; protuleris, minus tamen est quod tibi Bellicus Labor subdidit, quam quod Pax Christiana subjecit.*

polite, but it is exact, and you can desire no more. But, Sir, I had almost forgot to put you in mind, that this Saint *Prosper* was a peculiar Friend of Saint *Augustin*, and that this Saint *Leo* presided in a General Council admitted by your Party. This, Concil. Chalced. Sir, is very observable, and I hope you'll take particular notice of it.

26. But Sir, tho' the Pope's Supremacy is deny'd by all other Mortals but *Catholicks*, what is that to us? Do we believe or reject any thing, because it is believ'd or rejected by *Hereticks* or *Infidels*? If one should say, no Man but a *Christian* ever believ'd *J. C.* to be God, no Man but a *Protestant* ever believ'd *Protestancy* to be the True Religion, would these be good Arguments for denying *Christ's* Divinity, or the Truth of *Protestancy*? I believe your Author will not allow this; and why then does he urge such Arguments against the Pope's Supremacy?

27. He says that *there is not one Word in Scripture appointing an Uniuersal Head in the Christian Church*; and I say it is a False Assertion, and I have prov'd it such; and suppose there was not, it makes nothing against us, till your Author can prove that Scripture is the only Rule of Faith, and nothing to be believ'd but what is contain'd in it; which I am sure he, and all his Party together, can never do.

28. In the First Answer, p. 16. he seems to be mightily pleas'd with his own Acuteness, Case, page 16. but I'll shew you he has no great Reason to

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to be so. Sir, how often have we told your Party that our Dispute with 'em never regarded, in this Particular, the City of *Rome*, but the supreme Pastor residing there? How often have we said that before Saint *Peter* was at *Rome*, no other Church could be in subordination to the Church of *Rome*? But then we have told you as often that all Churches, even those that were *before* that of *Rome*, were afterwards subjected to her by St. *Peter*, when he fix'd his Seat in *Rome*. This your Author should have refuted with something like an Argument, and not have made use of a quibbling Equivocation to deceive his simple Readers; But that was more than he was able to do, so he goes on, and uses still the same Equivocation against the Church of *Rome*. After

Case for there was a Church at Rome, says he, the
ted. p. 16. Bishops and Fathers of those Times, knew no-
thing of its Supremacy, far less of its Infallibility,
nor ever appeal'd to it in their Disputes
with Hereticks. To this I answer, 1. Suppose
the Fathers knew nothing of the Infallibility of
the particular Church of *Rome*, or of its
Pastor, what can your Author make of it?
For this is no part of our Belief, and we
may grant it without any Prejudice to the
Faith of our Church. 2. That the Fathers knew
nothing of its Pastor's Supremacy is manifestly
untrue, as I have shewn you already. 3. It's
likewise untrue that the Fathers never ap-
peal'd even to that Pastor, in their Disputes
with Hereticks; and if they had not, it's
nothing at all against our Faith; but it is
notorious

notorious that they have *appeal'd* against *Hereticks* to the Church, assembled in General Councils, owning the Bishop of *Rome* *Chal. C. Epb. &c.* for their Head and Supreme Pastor, and nothing but perverse Obstinacy can deny a thing so manifest.

29. Some Churches have contended for, and asserted their Liberties against the particular Church and Court of *Rome*. This we own and commend 'em for it, but can your Author shew any Church that asserted an absolute Independency upon the Church of *Rome*, and was not immediately condemn'd as Heretical or Schismatical? And now, Sir, I think when a Man so much insults others, he shou'd remember his own Principles. Does not your Author say that *every Bishop possesses the whole, in Partnership with the rest*? So *every Partner* having a right to *the whole*, it cannot be justly said that any part is independent of him; therefore according to his Opinion, there is a mutual Dependance among all Bishops; the Bp. of *Rome* depends on others, and others likewise depend on him, unless your Author thinks he is no Bishop; but then what becomes of the Pretended Ordinations of your Party, which, against the Laws of the Land, they challenge, and derive from the Bishop of *Rome*? This I cou'd demonstratively prove, but I leave it to a Learned Friend, who in a short time will publish'd an unanswerable Dissertation upon the Nullity of your Ordinations.

Ibidem. 30. All that he says of *Unity, &c.* is insignificant, but what he adds is worth taking notice of. *All Churches*, says he, *agree in that* ^{Case sta-} *Summary of our Faith call'd the Creed*; and the ^{Page 17.} *Church of Rome her self must think this sufficient for Salvation*. If this be sufficient, then *Papists* are secure, for they admit the *Summary*; and it must be a most damnable Sin in those that separated from them, or remain in that Separation upon the account of *Pretended Errors*; for nothing but the *Loss of their Salvation* should have induc'd 'em to rebell against the *Church of God*, and cause so many Disorders, Massacres, *Rebellions, &c.* as they have done in all *Nations* wherever they have got any footing.

Secondly, It is disputable whether all those he calls *Churches agree in the Summary*; however, I'll let that pass, and I say that the *Church of Rome* does think the *Summary sufficient for Salvation* to those, to whom other *Articles* have not been sufficiently propos'd, but at the same time she thinks the *Summary insufficient for the Salvation* of those, who reject other *Articles* sufficiently propos'd to 'em, such as your *Author* and his *Party* are. I'll make this plain to you, Sir, by a *Question* or two, which I desire your *Author* to answer. Is the *Summary call'd the Creed sufficient for the Salvation* of a *Man* who positively rejects the *whole Bible*, looks upon it as a *fictitious Book*, and unworthy any *Credit*? Is it *sufficient for the Salvation* of a *Man* who rejects all *Sacraments*,

crements, *Baptism* and the *Lord's Supper*, as abominable Superstitions? In a word, is it sufficient for the *Salvation* of a Man, who condemns all *Articles of Christianity* not contain'd in the *Summary*? What can your Author say to this? When he gives an Answer, I shall think him worthy of some further Consideration.

31. The Coun. of *Trent* has added no New Articles to the *Creed*; and we defy him and all his Party to prove that one New *Article* has been added to the *Old*: 'Tis true, the Council of *Trent* has explain'd and declar'd the *Old ones*, as the Councils of *Nice*, *Calcedon*, *Ephesus*, &c. had done long before; and where is the Fault of this? As to what he adds, that he *has met with no Roman Catholick so hardy as to say, that the Belief of Purgatory, the Invocation of Saints, &c. was necessary*. I answer, 1. No Catholick ever said the *Belief of those things is necessary* to *Salvation*, when not sufficiently propos'd: But 2. Every *Catholick* will tell him, that if those Points be sufficiently propos'd, and obstinately rejected, the Dis-belief of 'em is damnable Heresy.

32. Now we come to his Fourth Section, and I must tell you plainly, that in his *Second Answer* he speaks neither like a *Divine*, nor like a *Christian*. How! *The Sacraments no Part of our Faith!* Are they not of *Divine Institution*? Are they not divinely reveal'd? Are they not contain'd in *Scripture*? Is not this sufficient to make 'em Objects of our *Faith*? And if it be

D

not,

*The Fourth
Section an-
swer'd.*

Ibid.

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net, pray what is? Suppose they be *Signs and Seals of our Faith* in one Sense, does that hinder 'em from being Objects of our *Faith* in another? I thought hitherto that all *Christians* look'd upon *Reveal'd things* as *Matters of Faith*, but it seems your Author's *Private Judgment* has made a *New Discovery* in *Divinity*; but whether it be for the *Good of Christianity*, I'll leave you to judge.

Ca: p. 18.

33. What he adds in the following Page about the *Sacraments, &c.* is liable to many Exceptions; but since there's nothing material in it against us, I shall now proceed to his Fifth Section, wherein he says Two things which I wonder at. 1. He says that *we have more Sects among us than you have among you*. How can this agree with his own *Principles*? Does not he say that *we stand by our selves, that we are in communion with no Church, that we are irreconcileable, &c.* And does not he screw into his Church all manner of *Sects, Greeks, Cophites, Ethiopians, Nestorians, &c.* in a Word, all those that *believe the Summary*? How then is it possible that *we have more Sects among us than you have among you*? 2. He says, that his Church is no more answerable for those that *break off from her, than we are for those that break off from us*. How can that be? Does our Church admit of a Principle that is a necessary Cause of *Sects and Divisions*? No, we require Submission to *Lawful Authority*; if obstinate People refuse to submit, we cut them off from our *Communion*, but we are not answerable for their

their Disobedience. A Prince may require Submission from his Subjects, and if they disobey, is he answerable for their Crime? The Case of your Author's Church is quite different; she admits of a Principle which cannot but produce Sects and Divisions; she declares that *Private Judgment is the only Guide that must be follow'd*; now it's notorious that *Private Judgment is the only Cause of Sects, Heresies, &c.* in the World. Therefore your Church admitting it as a Principle, she is answerable for all the pernicious Effects it produces; she cannot blame Dissenters when they use it against her self; whatever they do or say, they may justify all by this Principle: You'll say they misuse it, they'll say the same thing of you; so there's no End: And yet after all this, *you are no more answerable for those Sects which break off from you, than we are for those that break off from us.* A Gallant Consequence!

34. Your Author begins his Sixth Section ^{The 6th S.} with a Stout Argument: The *Greek Church, answer'd.* says he, *is elder than yours*, and therefore your *Church broke off from her.* Another Gallant Consequence! Suppose the *Greek Church be elder than ours*, what's that to the purpose? 'Tis not Age nor Priority of Time, but of Jurisdiction. that gives the Supremacy. I have told you this already, and really I am weary of repeating a thing so often. But Sir, is the *Greek Church elder than Saint Peter*, who fix'd his Seat at *Rome*, and by that means made her the Head of all Churches? Sure your Author will not say this. Other Churches in *Great Britain*

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are elder than *Canterbury*, yet *Canterbury* has the Primacy over 'em all ; and if these Churches shou'd revolt from her, I believe she wou'd not be satisfy'd if they shou'd say, to justify themselves, that *they being the Elder Churches, she rather broke off from them by setting up her Primacy, than they from her* ; or look upon it as a good Plea to maintain their Defection.

35. But is it not pleasant to see your Author affirm that *we broke off from the Gr. Church*. To hear him speak, one wou'd think he never had heard any thing of the infamous *Photius*. Sir, we can shew where, when, and how the *Gr. Church* departed from us ; and this is an Advantage that our Ch. has over all Sects : We can tell the Place where, the Time when, the Manner how, and the Persons who first broached their Errors. This they can never do against us, and we defy 'em altogether to shew the least Innovation in any Point of our Doctrine, which they condemn as erroneous. Some of 'em have endeavour'd it, but you know with what Success ! The desperate Shifts your Party are forc'd to in such Occasions, are evident Proofs that the Truth is invincible. The *French Minister D'Alix* has expos'd himself to the ^{Novelties of Popery, &c.} Laughter of all Learned Men, by an Attempt of this nature ; and this shou'd deter any other of his Coat, from meddling any more with that Subject.

36. Your Author adds that the *Gr. Church never own'd our Supremacy* : But this is such a Mistake, that every Novice in Ecclesiastical

cal History may easily perceive it; and there's nothing more notorious than that the *Greek Church own'd the Supremacy of ours.* For 1. She allow'd the Bishop of *Rome* to preside in Councils made up of her Bishops: These Bishops call him their Head, and themselves his Members, &c. and testify all manner of Subjection to him; but which is more observable, they do this in Councils which the Author and his Party admit as orthodox; and to convince you the more of it, I quote you their very Words in their own Language. † 2. 'Tis notorious that she allow'd the Pope's *Soso. Hist.* Jurisdiction over her Patriarchs, Bishops, *Ecc. Lib.* &c. and that he depos'd some, restored *Theodore.* others, &c. 3. The many Appeals made *Hist. Ecc.* to the *Pope* by *Patriarchs, Primates, Bishops,* lib. ii. c. *iv. Socr.* &c. is a further Proof of the Pope's Supremacy being own'd in the *Greek Church,* *H. Lib. ii.* and all this is asserted by the Authors and *ca. v. &c.* Members of that very Church. How then can you believe your Author when he asserts the contrary.

37. Those whom he is pleas'd to call the *Numerous Churches of Asia*, and who in reality are but Condemn'd Hereticks, reject the Supremacy of the Church of *Rome*, and so do the Hereticks of *Sweden, Denmark, Holland,* &c. and who denies this?

D 3

† Σὺ μέν ὡς κεφαλὴ μελῶν πρεμονευεῖς, &c. *PP. C. Cal.*
ad Leo. Τα ἄγια μέλη τῆς αγίας κεφαλῆς. *Con. Epb.*
Act. 2. Ήμες ὡς οικεῖα μελη περσεπλέσασθε. *Patres*
C. Constant. *apnd Theodore.* *Lib. v. Hist. cap. ix.*

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this? Hereticks will always reject the true Doctrine of the Church, we cannot help that; but their Perverseness does not deprive the Church of her Right: A Number of Rebels may reject a King's Lawful Title, but their Obstinacy does not make him forfeit his Right.

Ibidem.
Aug. Ep.
162.

38. As to the Churches of *Africa*, read the 162 Epistle of Saint *Augustin*, and you'll be convinc'd of your Author's Mistake. The *Russians* were converted to *Christianity* by Schismaticks, since the time of *Photius*; they still persist in the same Schism, and so'tis no Wonder they never own'd our Supremacy.

Con. Sard.
can. 3. 4.
A.D. 345.

39. But, Sir, I wonder your Author does not remember what was decreed concerning the Pope's Supremacy, in a Council assembled in the Purer Times of the *Christian Church*, viz. about Twenty Years

after that of *Nice*. The *Greeks* as well as the *Latins*, receiv'd it as oecumenical; and this Council allows Bishops, &c. to appeal to the Pope in case of Grievance, &c. and wou'd the *Greeks* have suffer'd this, if they never had own'd the Pope's Supremacy?

Sir, 'tis too well known how jealous the *Greeks* have always been of their own Privileges. But they believ'd the Pope to be Supreme, and so did then all Faithful *Christians* in the World, for the Reasons express'd in an Imperial Law publish'd in those Primitive Times, viz. That the Supremacy of the See *Apostolick* has been establish'd both by the *MERIT* of Saint Peter, who is the Prince of *Episcopal*

Novell.
Theod.
Tit. 24.
Circa A.
D. 424.

Episcopal Society, by the Dignity of the City, and by the sacred Authority of a Synod. That is by Divine, Civil, and Ecclesiastical Law. And can there be any thing more convincing than this is, for the Pope's Supremacy?

40. That *Rome stands by her self the most irreconcileably of any*, is very true ; she never tampers with Hereticks, she'll not allow 'em to believe what they please, and yet admit 'em into her Communion. If they reject but one reveal'd Truth, she condemns 'em as if they rejected all ; she considers the Supremacy of her Pastor as one of those reveal'd Truths, and if Hereticks should believe this, and deny any other Article, she would still condemn them : Your Church is not so ; she can be reconcil'd with any thing, Hereticks, Schismaticks, *Coptes, Nestorians, Abyssins, &c.* any People are welcome so they believe the *Summary*. Tho' they curse, anathematize, damn, &c. one another, yet they are the same *Catholick Church*, because (forsooth) they agree in the Common Principles of Religion contain'd in the *Summary* ! A Goodly Crew indeed, and fit to be call'd the Body of *Jesus Christ* !

41. Not only the greatest part, but the whole *Catholick Church*, did, and ever will own the Supremacy of the *Roman Church* ; and whoever denies it is not of the *Catholick Church*, but a condemn'd Heretick. His Observation that *no Nation which broke off from Rome, ever return'd to her again*, is

Cate sta-
ted. p. 20.

Ibidem.

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most false; for not to mention others, the *Greeks* did return to her often, and broke off from her as often; nothing of an Historian can be ignorant of this; and if *Rome* has been upon the *losing band* on one side, she has been upon the *winning band* on the other; she has added to her Communion as many at least as fell from her; her Acquisitions in *Asia*, *Africa*, and especially in *America*, are visible; and if your Author be ignorant of this, he must be altogether unacquainted with what passes in the World.

Ibidem. 42. As to what he adds, we challenge him and all his Party, to shew the least *Change of Principles*, in *Supremacy* or *Infallibility*, relating to Faith: 'Tis but the *Spirit of Error* that makes him impose on us such a *Calumny*; and I'm sure he'll deceive his silly Lord, by promising what he will never be able to perform.

43. We own indeed your *Reformation* has done some good to the Church of *Rome*: It has made her Pastors and Doctors apply themselves with more Care than was before needful. Whilst ravenous Wolves are roving about the Flock, the Shepherd is more watchful. The Devil himself is beneficial to Good Men in the same manner; his Temptations make 'em more careful, and they acquire a greater Treasure of Merit by overcoming his Temptations. Thus your *Reformation* has *reform'd Popery*, and we thank you for it, as much as Good Men thank

thank the Devil, for tempting them to their Destruction.

43. Sir, what does your Author mean in *Case stated*, *he knows nothing should binder him to ted*, *page 20.* *communicate with the Greek Church, if no-* *thing sinful were requir'd of him as a Condition of Communion*; for he may say the same thing of the *Roman Church*. But does he think the *Greeks require nothing sinful as a Condition of Communion*? Let him consult his Brethren of *Wittemberg*, they'll tell him their Opinion of the Matter, and how kindly they were receiv'd by the *Gr. Church* in the *Patriarch Jeremiah's time*. If he means *that the Greeks require nothing sinful as a Condition of Communion*, then he thinks *Trans-Wittem.* *substantiation*, *Adoration of the Host*, *Invention* of *Saints*, &c. *not to be sinful*; for they *require a Belief of these as a Condition of Communion*: And why then such a Hue and Cry after poor *Papists*, for believing those Doctrines? Your Author will do well to give you some satisfaction in this matter.

44. 'Tis true, *Rome can communicate with none but her self*. If by *Rome* your Author means that Church, spread in every Nation, and in Communion with the Supreme Pastor, commonly residing at *Rome*; and I have told you already that she rejects all Hereticks, Schismaticks, &c. We own that a Communion admitting Private Judgment as a Principle, is more extended and extendable than ours, for it takes in Schismaticks, Hereticks, Heathens, Drifts, Atheists, &c. For

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For they all follow this Principle, which according to your Author, is the only Guide that God has given 'em. Thus indeed you are more Catholick than we, and in that Sense we will never dispute with you the Title of the Catholick Church.

Ibidem.

46. What your Author adds is pretty odd: He says that the Universal Supremacy is that which most of any one thing in the World, hinders the Union and Communion of Christian Churches. How can that be? For 1. He makes us to understand they are all in Union with one another, since they all agree in the common Principle of the Summary; and how can the Supremacy hinder the Communion of those who are in Communion already? 2. If they be not, how does our Supremacy hinder the Author's Church to unite with some other Churches? Why does she not try whether any other Churches in the World will admit her to their Communion, except perhaps the Calvinists, and 'tis no Honour for your Church to be admitted by such a vile and infamous Sect as this is: Interest or Spite will make them do any thing; in 1632 they admitted of the Lutherans, but the Lutherans scornfully curs'd and rejected 'em. The French Hugonots hate Episcopal Ordinations, but in England they can conform. This shews what a Crew they are! Whilst you are in Power they will fawn upon you, but you know how they us'd you in 1648, and how they use you now in Scotland; so there is no trusting to them.

But

But why does not your Church attempt an *Union* with the *Greeks*? It's true, they rejected the *Lutherans*, tho' nearer in Belief to them than you are: Perhaps they will not use you so uncivilly, where's the harm to try? Why does she not make an *Union* with the *Lutherans*, who are nearer home? Tho' they rejected the *Calvinists*, they may be more civil to you, because you have settled a good Succession upon one of their Religion, and one Good Turn requires another. I say it again, where's the harm to try? But cursed *Popish Supremacy* is in the Way, and that spoils all! What a Disappointment! *Risum teneatis!*

47. The Author begins his Seventh Section with saying *there never was* a General Council, &c. and gives no Proof for it but his own Word, which is no Demonstration; but he gives the Lie to the Compilers of the 39 Articles, which shews no great Respect for such great Men! What he adds is partly untrue, and partly insignificant; its untrue that Councils call themselves *Oecumenical*, because they were within the Empire; had they been assembled without the Empire, as many have been since its Fall, they would have call'd themselves *Oecumenical*; whether the *Latin* Church was or was not the *Oikumene of the Empire*, it signifies nothing; and we own that Hereticks and Schismaticks have been partly the Occasion we are call'd *Roman Catholicks*; by that Name we are distinguish'd from Hereticks who are

Case sta-
ted, p. 21.

The Se-
venth Sect.
refuted.

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are in Rebellion against the supreme Pastor residing at *Rome*. But *Du Pin's* Remark, if it be his, is false; for long before the Schism of the *Greeks*, the True Faithful were
 Vide *Vit. Urcen.* call'd *Romans*: But suppose the Observation
Hift. de per vand. to be true, what hurt can it do us? Or
Greg. Tur. what Advantage can it be to your Author's Cause? Nothing, but to make simple Readers believe he says something, when he says nothing at all.

48. If *Du Pin* vindicates the Rights of every National Church, against the particular Church and Court of *Rome*, we commend him for it, and this I am ready to do when Occasion offers; in the mean time I wonder your Author can have the assurance
 Case, pag. 22. to quote falsely the *Proceedings of the Parliament of Paris*, since every Reader of his own Book may easily discover the Imposture. Pray, Sir, let us turn to Page 45 of the *Appendix*, let us compare his Quotations with the Places he quotes, and then frame what Judgment you please upon the whole. *The Proceedings of the Parliament of Paris*, says your Author, tells the Pope that his *Bishoprick* extends only to the *Diocese of Rome*, and his *Patriarchate* to those Provinces call'd *Suburbicarian*, &c. The Words of the *Appendix* run thus: *Is it that the Pope means to have no more Commerce with France? Is he persuaded that his Power reaches no further than the Diocese of Rome, and his Patriarchship no further than the neighbouring Provinces call Suburbicarial? Does he intend to renounce the Quality of Head of the Church, and common Father*

Father of the Faithful ? Now, Sir, has this Passage the Meaning your Author gives it ? And is an Interrogation always the same thing with a positive Affirmation ? If a Child should ask a careless Father whether he thinks his *Power* extends not to the Children he neglects, or whether he intends *to renounce the Quality of Head of the Family*, or *Father of his Children* ? Wou'd this be positively affirming that the Father's Power does not extend to his Children ? That he is no more *Head of the Family*, or *Father of his Children* ? Ridiculous ! Can this be Fair Dealing in your Author ? Especially since he knows the Parliament never intended to say any thing contrary to the four Propositions. Turn over to Page 51 of the *Appendix*, and there you'll find, to your Author's Shame, what their Opinion is ; There they say, that *notwithstanding all the Pope's Ill Usage to 'em, they will ever remain inseparably united to the Holy See, will acknowledge S. Peter's Successor as the First and Chief of the Bishops, will most religiously maintain the Communion and Correspondence with the Church of Rome*. Can there be any thing plainer than this is ? And what Opinion can you have of your Author's Sincerity ?

49. What he says of the stout Resistance of the Bishops of *France*, is likewise untrue. Turn over to the 44th Page of the *Appendix*, there you'll find that those Bishops never pretended to excommunicate the Pope, and that your Author must be either ignorant or malicious, when he gives

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gives that Sense to these Words, *Si excommunicatus veniret, excommunicatus abiret.*

But what if some rebellious Bishops should have excommunicated the Pope and depos'd him too, could that prejudice his Right more than Rebellious Subjects could a King's; besides if your Author be any thing vers'd in Antiquity, he'll find that in France, at that very time, the Popes Supremacy was own'd by all the Kingdom. And then to what purpose his Quotations here.

50. Now your Author is in a Questioning Case, pag. 23. Humour, and asks what is that Head can be excommunicated by his Members? If I shou'd retort what is that Head can be cut off and dethroned by his Members? And conclude from hence that King Charles I. &c. is not Head or Supreme, what would your Author answer? 2. He asks what is that Supremacy can be limited or control'd by its Subjects, and of which they are Judges? If your Author had read Bellarmin's Book, which

Bell. de he quotes so often, he would not have pro-
Ro. Pont. pos'd such a Question. An Absolute Un-
lib. i. cap. limited Supremacy cannot be control'd, &c.
iii. &c. by its Subjects, I own; but did we ever say there was such a Supremacy in the Pope? Our Church Government is mixt, made up of Monarchy, Aristocracy, &c. Our Pastor is supreme but not arbitrary; his Power is limitted by the Laws of God and the Canons of the Church; Popes themselves do own this: * And therefore his Subjects can know how far it reaches. Thus it is in
England;

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England; the King's Power is limited: *Zofin. a-*
 He must govern by Law, and not according to his Pleasure; yet none of you ^{ac-*Pud Grat.*} *25. q. 1.*
 will deny that he is Supreme Governor both in Church and State. The Emperor is the Supreme Head of the Empire, yet his *Supremacy* is limited and control'd by his *Subjects, and they are Judges of it.* The Government of the Church is much of the same nature with that of the Empire: This we assert, and why then all your Author's impertinent Questions? Will he never leave off his *Unfair Ways?* Will he always impose Opinions upon us, and then refute them as if they were ours? This indeed is a very easy Way of disputing, but I hope you will not to say, 'tis a very honest one.

51. He begins his Eighth Section with *Case stat.*
 an Assertion which has been already confu- *Page 23.*
 ted, and upon his Lord's saying that *absolute Supremacy and Infallibility are not in the Pope, but in a General Council;* he cries out this gives up your whole Foundation. Pray, Sir, what Foundation does it give up? For suppose Popes and not Councils, pretend to be Successors of Saint Peter, and Heirs of all the Promises made to him, how does that hurt the Church's Infallibility, or the Pope's Limited Supremacy? Know this from your Author

The 8th Section refuted.

* *Mart. I. Ep. 9. Canones Ecclesiasticos (inquit) solvere non possumus, qui Defensores & Custodes Canonum sumus non Transgressores.*

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Author the first time you see him, and in the mean time let us examine his learned Thought upon the Councils.

52. Sir, I have often wonder'd at the Injustice of your Party ; they accuse us of propagating *Deism* in the Nation, and say See Phil. *'tis undoubted Fact*, when they themselves Lipl. *An* are guilty of this Crime. To maintain *swear to the* their Rebellion against us ; they frame certain Principles, which the *Deists* turn Free thin- against 'em with Advantage : When we re- ker. present to 'em the dangerous Consequences of these Principles, they exclaim most bitterly against us. We cannot help that ; whatever they say we must defend the Truth ; but it is a peculiar Providence of God, that our Enemies can say nothing against us, but what at the same time destroys all Religion ; and this is worth the particular Notice and serious Consideration of any Man who thinks he has a Soul to be sav'd.

Case sta. 53. What your Author objects against
ted, page *Councils*, to make 'em of no Authority, is of
23. this kind. A *Deist* can make the very same
Objections against the *Scripture*, to shew
that it can be no Rule of Faith. He can
say, *You Christians, you are not agreed among
your selves concerning Scriptures, a great
Number of your Ancient Fathers give
Lists of many Books call'd Scripture, which
are to be rejected, they give Lists of other
Books that are to be partly receiv'd and partly
reprobated ; they mention other Books as
doubtful,*

doubtful, that is, neither approv'd nor rejected; this is going thro' all Degrees of Uncertainty: And some of them say that several things in those Books allow'd to be Scripture, were foisted in by Hereticks. The Church of England receives the Books contain'd in the New Testament, wholly and throughout, but the Church of Sweden, Denmark, and other Lutheran Churches, reject a great part of them; so that who place the Infallibility in Scripture, will need another Infallible Judge to determine these Disputes concerning the Scriptures, which are truly canonical, and which are not; and which are partly so, and which throughout; and what part of those that are throughout, has been corrupted by Hereticks; if that may be call'd true throughout, which is corrupted in any Part; and when one Scripture condemns another, by contradicting it, which shall we believe? And if we must not believe every Book that assumes the Title of Scripture, we can believe no other Book contradicting it, for that same Reason. The Book of Revelations is generally condemn'd by the Lutherans, yet it calls it self Scripture, and is so as much as any other Book; and what a thing is it to say the Scriptures so call'd, are partly right and partly wrong? And who is Judge of that? Is there any Certainty in this, much less Infallibility? And we must have an Infallible Method too, to preserve those Scriptures that they be not adulterated, as great Numbers of you say they have been, and they continue so to this Day in the Volumes of their Bibles: Why then are they not amended, and these suppositions and adulterated Parts (these

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are the Words of many Learned Christians) struck out? But the several Editions of their Scriptures are in the Hands of other People, and therefore they can make no Alteration in 'em without being detected. Now, Sir, let your Author answer the Deists Objections, and if his Answer be good in defence of Scripture, I'll engage to apply it to solve what he objects against Councils.

54. But further, if his Objections be good against General Councils, and if they are impossible, as your Author boldly affirms they are; there never was, nor ever will be a Lawful Parliament in *England*; for there is not one Objection that can be made against the Possibility of Councils, but may be us'd against the Possibility of Parliaments, and then what becomes of Liberty and Property? A Desperate Shift! But thus it is with your Party; they cannot attack us, or maintain their Heresy, but they must admit Principles destructive either of Christianity or Government. *Durum Telum Necessitas!*

Let us put this in a clearer light. You know, Sir, a Parliament is the whole Nation assembled in its Representatives, when it is lawfully call'd, and every Member admitted to vote freely, then it's look'd up-on by all, as a Lawful and General Assembly of the whole Nation. Now if some of the Members should be detain'd by Sickness, Business, Captivity, Neglect, &c. would their Absence hinder this Assembly from being a Lawful Parliament? No Man in his

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his Wits can say this. Besides, have we not Rules to know when a Parliament is lawful, and when not; when 'tis to be wholly rejected, and when partly? Don't we know that *Oliver's* are wholly to be rejected, *Charles* the First's to be partly receiv'd and partly rejected; the first whilst they remain'd in due Subordination, the second when they degenerated into a Rebellious Conventicle? &c. Thus it is in Councils; The Supreme Pastor calls 'em by a Lawful Authority, every one that has a right is admitted, and gives freely his Opinion of Matters, &c. Some cannot come, for several Reasons; but this does not hinder the Council from being a General Assembly of the Church, no more than it does a Parliament from being a General Assembly of the Nation. Besides we have our certain Rules, to know when a Council is lawful, and when not, what Councils are partly so, and what not; and what part is corrupted and what not; we have likewise means to know when one Council condemns another, which to believe and which not. And whenever he has a mind to learn, he shall be fully instructed in this Matter.

55. Now let us make some few observations upon what he has here objected against *Councils*. 1. *Bellarmin* does not allow that any thing essential to Faith was *foisted* into *Councils* by *Hereticks*, and the Foisting in of other things has happen'd to *Scripture*; so that can be no Argument against *Councils*. 2. *The Council of Lateran* does not condemn

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the Council of Basil, whilst it remain'd a True Council; but when it turn'd into a Disorderly Conventicle; as a True Parliament condemn'd the Rump Parliament, which was a Lawful one in the Beginning, but afterwards degenerated into a Rebellious Conventicle. 3. The Church of France does not receive the Council of Basil wholly; and 'tis easy to know this by reading any Author that speaks of the Matter.

56. Now your Author is willing to make a Scheme for us; and a Good one it must be, since it comes from the Hands of such an Officious Friend! But I hope I may have leave to make some few Exceptions against it. 1. He says the Church of Rome makes her self the Universal or Catholick Church; if he means by the Church of Rome all Christians professing the True Faith, and in communion with Saint Peter's Successor, he is mistaken; she does not make her self the Catholick Church, for she was made so by Jesus Christ, before any Christians were in Rome. 2. This Church owns, that whoever is not in her Communion, is out of the Pale of the Catholick Church. 3. And thns the True Church, tho' never so little a Flock, exclusive of all Jews, Heathens, Hereticks, Schismaticks, &c. is the whole Catholick Church, as it was in the Apostle's time. 4. And thus what your Author calls a small part, is in reality the whole Latin and Catholick Church, exclusive of the Greek, Lutheran, &c. and those Councils

Councils which Hereticks call *Party Ones*, are *universal* and *infallible*. Your Author laughs at this ; but Laughing is no proving, and so, much good may it do him. 5. He has not shewn that *the Church of Rome* has *no right to the Title of the Latin or Universal Church*, for she is the only True *Church* in the *Latin World*, and *the only True Church* in the *whole World* : We don't deny but she may be outnumber'd by Hereticks, Schismaticks, &c. in some Parts of the World, but that does not hinder her from being the Only True *Universal Church*, as she was when the *Arians* were so numerous, &c. 6. 'Tis untrue that *the Church of Rome* has *no National Church in her Communion*, but in Europe, for she has in her Communion the *National Churches of Mexico, Peru, &c.* But perhaps he thinks 'em no Nations, because the King is not their Countryman. A Curious Thought !

57. That *some of our Communion are in most Countries* is true, and more than your Author can say of his. When shall you see any of his Coat expose their Lives to preach *Jesus Christ* to Infidels ? Catch 'em at that if you can : They love to sleep in a whole Skin ; and their only Aim is to reform *Christians*, not to convert Heathens to the Faith ! It is untrue that *the Jews are more universal than our Church* ; and if they were, it is insignificant. That *the Seminaries of Rome, or Converted Catholicks in Heretical Nations, cannot represent those Heretical Churches, we own, nor Two or Three (if* there

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they be so many) nor 500 *Popish Bishops*, can represent what he calls the *Church of England*; but those *Seminaries and Bishops* may represent the true Faithful in each Heretical Nation; for they who make profession of the True Faith, are the *Church of the Nation*; and tho' Heresy should be establish'd by Law, yet that does not make it a True Church; I'll make you sensible of what I say, by some few Examples, which I believe your Author himself cannot except against. 1. When *Catholicks* were under the *Arian Emperors*, and when the *Arians* were then what your Author calls the *National Church*; could no Council be assembled, because the *Catholicks* could not represent the *Arian Church*? 2. Did the *Catholick Bishops* of *Spain*, under the *Arian Goths*, do amiss in assembling Councils, and making themselves Representatives of the *Church of Spain*? &c. 3. When *Popery* was establish'd by Law, in Queen *Mary's* Reign, was there no *National Protestant Church* remaining, or could none of their *Pastors* represent the *Protestant Church of England*? 4. Could not *Four or Five Nonjuring Bishops* in K. *William's* time, represent the *Church of England*? Yet I think your Author was of *Dod. Case* this opinion, and is so still, unless his *in view*, Friend *Dodwell's* Book has made him change *now in fact*. Principles. And what he repeats here of *St. Case, page Peter* and *St. Paul* has been refuted already, and I think to your Satisfaction.

The 9th S. answer'd. 58. Now your Author comes to the *Infallibility of the Church*, and thinks what he says

says against it is unanswerable : But you shall soon find how much he is mistaken. 'Tis true, if bold Affirmations without Truth will do the business, our Case is desperate ; for no Man is better at this than your Author is. You see, Sir, what he says, that *Infallibility is no where, nor can be among Men.* How ! 1. Cannot God, with all His Power, preserve Men from Error and Sin ? 2. If He cannot, what do so many Great Men of your *Church*, mean when they say the *Church* is *infallible* in *Fundamentals*, and by that Answer endeavour to get rid of our Objections. 3. I think *Senses* are among Men, and how often have you told us that they are *infallible* about their proper *Objects* in proper *Circumstances* ; and is not this one of your *Reasons* against *Transubstantiation*. 4 I thought your Philosophers admitted an *Infallible Knowledge* of First Principles ; as, *The whole is greater than a part, Nothing can be and not be at the same time, &c.* but now it seems no such thing can be among Men. A Curious Opinion !

59. Your Author quotes several Passages to maintain this Opinion, and to shew the *Jewish Church* was not *Infallible*, but his Quotations are to no purpose; for not one of them proves that the *Jewish Church* err'd in her *Doctrine*: The *Jews* liv'd wickedly, and *this* they were blam'd for, but not for proposing *False Doctrines*. The Passage of *Isaiah* is not said of the *Jews* as a *Church*, but as a *Nation*, and the E. 4 Words

Ibidem

Laud,
Chilling.
&c.Case sta-
ted, p. 27.

ll. i. 5. 6.

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Words following manifestly shew it ; and suppose it be said of the *Jews* as a *Church*, it is in relation to her *Manners*, and not to *Jer. xii. 8*, her *Faith*. The Passage of *Jeremiah* has the same meaning ; and so your Author has grossly misapply'd 'em both.

60. 'Tis most untrue that the Promises *Il. lix. 20.* he mentions, were made to the *Jewish Church*, or belong literally to her ; the preceding Verse shews the *Promises* were made to the *Church of Christ*. The Argument of the Chapter in your own Bible is plain for it, and I think the Authors of those Arguments have as much Authority in your Church as your Author has. Here he returns

Case stat. again to his old Fallacy of confounding the particular Church of *Rome* with the *Catholick Church* in communion with the Bishop of *Rome* ; and 'tis untrue that this

page 28. *Church* so consider'd, has *no other pretence to the Promises*, than that of the *Supremacy of the particular Church of Rome* ; for she being the only True Church, has *all Pretences to all the Promises made to the Church in general* : Therefore the *Supremacy* cannot be *her only Pretence*. As to what he adds, we know that the *Church of Rome's Supremacy* is disputed by *Heretical Sects*, which the Author calls *Churches*, and so is very often, a King's by Rebels ; but that does not deprive of their Right neither the one or the other. The *Jewish Church* was not the *Only Visible Church of God*, for *many* were sav'd out of her, and none but *Jews* were bound

bound to be of her: No Divine can be ignorant of this.

61. Now upon the Lord's asking whether *the Promises of God can fail*, your Author's *Answer* seems to contradict what he has said of it in another place: He there affirms *there can be no such thing as Infallibility among Men*, and now he seems to allow p. 26. (9.) of a *Conditional* one; for he grants that God's *Promises can never fail*, if the *Condition imply'd be observ'd*; now it depended on the *Jews* to fulfil the *Condition requir'd*, and if they had, their *Infallibility* had been *unalterable and indefeasible*. So here we have some *Infallibility* at least *among Men*. His Assertion that there is still a *Condition imply'd in God's Promises*, is false; for the *Promise of the Messiah* and several others, were *unconditional and independent of our Obedience*. The Passages he quotes are nothing to his purpose, for there is no Mention made in 'em, that the *Jewish Church* should *fail in Matter of Doctrine*. In the Passage Jer. xviii. of *Jeremiah* the Word (*Church*) is most un-7, &c. fairly foisted in by your Author, and against the Prophet's Meaning; for *God may pluck up, pull down, and destroy a Nation*, &c. as He did the *Jews*, by reducing them to *Slavery*, &c. and yet the *Church* may be safe, unless your Author thinks that a *Persecuted Enslav'd People* cannot be of the *Church*, and profess the *True Faith*!

62. What follows in your Author is worth Observation. For, 1. He says that *God has told us plainly that we are to understand*

Ibidem.

Cas. p. 29.

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Ca. p. 29. stand His Promises conditionally. 2. That this was the Language of the Prophets to the Jewish Church. That she understood it not, but leant upon the Promises made to her as unconditional. 4. That this harden'd her against the Prophets, as Enemies to the Church. Now how could the Jewish Church persecute Jeremy (for Example) as an Enemy to the Church, if she did not understand his Language? And how was it possible that she did not understand his Language, which is so plain and easy, that your Author understands it? Besides, if the Jewish Church persecuted the Prophet Jeremy, for telling her the Promises made to her were conditional, why did she receive that Prophet's Book, containing those Words, as divinely reveal'd, and propose it as such to her People? And was not this manifestly deciding that the Promises made to her were conditional, and her Infallibility only temporal? But I shall have occasion to speak more of the matter, in the mean time, I should be glad to know if your Author could answer this.

Case sta- 63. Here your Author quotes a Passage
ted, p. 30. out of the Romans against the Church of the
Gentiles, but it makes nothing against us: For 1. It's said of a particular Church, as your
Author owns, and we never deny'd but a Particular Church might err from the Faith; nay if all the Gentils should fall from the Faith, and the Jews be grafted in again, that does not prove the Fallibility of the Church. Promises may be conditional to Particular Churches, and upon Non-performance they may

may be rejected ; this we know by Sad Experience : The Fall of *Sweden*, *Denmark*, *Greece*, &c. are lamentable Proofs that if a People do not continue in the *Goodness of God*, and live up to the Holy Religion they profess, God forsakes 'em, delivers 'em over to their own Delusions, and takes from 'em His Kingdom, and gives it to Nations bringing forth its Fruits ; but what's all this against the *Catholick Church of Christ* ? If one Member falls off, another is added ; the *Jews* were rejected, the *Gentiles* were receiv'd ; and if the *Gentiles* should not continue in the *Goodness of God*, He would graff in the *Jews* again. And I repeat it again, what can the Author make of all this against us ?

64. The Passage of Saint *Luke*, which Lu. xviii. your Author applies to the Church in general, has not the Meaning he gives it : *Jesus Christ* speaks there of a *Perfect Faith*, which even now is found in very few : Thus 'tis understood by the Holy Fathers of the Primitive Church ; and if it were to be understood of total Defection, then *J. Christ* would contradict Himself, for He assures *Aug.* *Ser. 36 de ver. Dom. Beda, in Commer.* that the *Elect* will not be seduc'd, and the &c. Miseries they are to suffer by the Fury of *Antichrist*, will make 'em *visible*, for I suppose your Author does not think Invisible Men may be persecuted by this Man of Sin ! What follows signifies nothing, and is answer'd in every little Catechism ; the Passages are obscure, and so can prove nothing, however I'll answer 'em for your satisfaction.

He

Case stat. He says the *Church is compared to a Woman persecuted into a Wilderness*; but then she was so visible that the *Dragon followed her*:
 pag. 31. Rev. xii. 6. &c.

It is compar'd to a *Lodge in a Garden of Cucumbers*; and is there any thing more visible than a *Lodge in such a Garden*? It is compar'd to a *Besieg'd City*; and is there any thing more visible? Let him consult the poor *Germans in Friburg*, and they will tell him their Opinion upon this matter. But perhaps your Author thinks that Men can bombard Invisible Houses, batter Invisible Walls, mount Invisible Breaches, &c. I knew your Author was a Politician, but I did not think he had so much Skill in Military Affairs as this comes to! Sir, excuse my Ignorance!

65. His Explication of the Passage out of *Ibidem. the Ephes.* may be easily excepted against, but as it signifies but little, I sha'n't insist upon it. *The Church of Rome labours under no Difficulties, nor applies to her self what is apply'd to the Church in her Triumphant State*: She knows that many of her Members are very corrupt in their Manners, and she deplores their Disorders, but at the same time she knows that her Faith is pure and spotless, and she defies all her Enemies together to prove the contrary. 'Tis true, our Pious and Learned Men do lament the *Corruptions of Manners in our Church*, and labour by *preaching, Good Example, writing, &c.* to mend those *Corruptions*. They know those *Corruptions* have been the Cause of your *Reformation*, 'twas her *Corrupt*

rupt and wicked Members that gave a Beginning to it; if their Lives had been holy, they had remain'd in the Church of Christ; but Lewd, Ambitious, Irreligious Priests, Princes, and People, *went out from John, Ep. us, because they were not of us*: But this we have got by it, that they carry'd away with 'em *most of our Corruptions*; and Oh! That it pleas'd God they had *all* the rest among 'em.

66. Here your Author repeats again his *old Maxim*, that *Nothing can be infallible but what is impeccable*: If so, then no Man knows that *Two and Two make Four*; that if he *thinks*, he does *exist*; that a *part* is less than the *whole*, &c. I believe your Author's *Senses* are not *impeccable*, why then does he think 'em *infallible* about *Transubstantiation*, &c. But I have spoke of this already, and so shall say nothing more on't here,

67. Your Author begins his Tenth Sect. with saying the Apostles were neither *infallible* nor *impeccable*. This shews great Respect for the Companions of our Saviour *Jesus Christ*! But what Proof does he bring against 'em? *Saint Peter walk'd not up-rightly*, &c. This indeed may prove that he ^{Gal. ii. 13.} *was not impeccable* in his Actions, but how does that prove that he was not *infallible* in Matters of *Faith*? All the other Passages out of *Saint Paul* signify nothing, for what ^{1 Cor. vii.} *Catholick* ever said that the Apostles ^{6. x. 12.} *were*, or the Church *is infallible in every thing*? &c. What we say, is that the Apostles *were*, and

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and the Church is *infallible* in delivering to us the *Reveal'd Doctrines of Christ*; but in other things we own the Church *may be*, and *has been* mistaken. Your Author, if we believe him, has read *Bellarmin* and others of our Communion, he has seen this affirm'd and prov'd in every one of them, and why then does he object all this against us?

68. Now your Author comes to the Miracles of the Church of *Rome*, and denies *The Ele- 'em stoutly.* We don't wonder at that; *venib. Sect. refuted.* the *Jews* deny'd those of *Jesus Christ*, and why should not we be satisfy'd with the same Usage our Master had? I own, some *Wicked Members of the Church of Rome* *Case sta-* have forged false Miracles, which have been *ted. p. 33.* notoriously detected; but did any of yours ever detect 'em? This, Sir, your Author cannot say; the Church of *Rome* is so cautious in this Matter, makes such strict Examinations, pronounces so many Anathema's against such Forgeries, that 'tis no easy thing to deceive her. She is the first to *detec- 'em, to expose their Authors, and pun-*ish 'em severely. Of this many Instances may be given; but at the same time she knows the Hand of the *Lord* is not *shorten'd*, He has now the same Power he had in the Apostles time; He has promis'd that those who believe in Him, should do what He had done, and greater things; and she thinks that sometimes He gives such a Power to his Servants. If they do any Action like a Miracle, she makes a rigorous examination

examination of the Matter, and when by Indisputable Testimonies she finds the thing to be true, she approves on't, and believes it with the same Certainty, as she does other Facts depending upon the *mere Testimony of Man*; but those Miracles are no part of her *Faith*, neither does she propose 'em as *such*; her Children may believe 'em or disbelieve 'em, as they see *cause*: And can the Church's Conduct be blam'd in this?

69. But says your Author, *One False Miracle is enough to disprove all coming from the same Hand*. Very well, Sir: But can your Author prove that the Church of *Rome* admits of any *False* Miracles? Or can he shew that she ever propos'd any Legendary Miracle, to be believ'd as a Matter of Faith? Unless he can shew this, what he says proves nothing against the Miracles of the *Rom.* Church. 2. *If one False Miracle is enough to disprove all coming from the same Hand, then one False Doctrine is enough to disprove all Doctrines coming from the same Hand*. But you believe that the Church *may* and *has* taught Erroneous Doctrines, therefore, according to your Author, that's enough to disprove all *Doctrines coming from her*: Therefore she must not be believ'd when she teaches that *Scripture* is the *Word of God*, &c. Your Author will not deny but sometimes he has told some Untruth, and this very Book which we read, is a plain Proof that he has told many; why then shou'd not *one Untruth be enough to disprove*

Ibidem.

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disprove all that he has ever said against us? I hope, Sir, you'll believe his Maxim against himself in this, and according to it believe nothing that is contain'd in his Book against Popery. The *Legends*, as I said before, are not believ'd upon the *Authority* of the Church, and if all Books must be rejected because of some Mistakes, Fictions, and Errors, &c. then your Author and others too, are in a sorry Condition. There are some Foolish things in some *Legends* I own, and the Members of the *Roman Church* exclaim against, and ridicule 'em too, as much as any other can; but that our *Learned Men* call 'em *Pious Cheats*: As if *Cheats* were allowable to stir up the *Devotion of the People*, is a hellish Calumny: And what he says of the *Virgin's Milk*, of the *Cross*, &c. we explode and laugh at as much as he, unless we have Solid Reasons to believe what is said of 'em.

Ibidem. 70. Your Author laughs on still and asks, *Is it the Head or Body of the same St. that is shewn in Different Churches?* I answer seriously No. But a Mistake may happen concerning *Saints* of the same Name, and one may be taken for the other. Thus it is in Two Cities in *France*; *Amiens* and *Saint Jean D'Angelis*; they both pretend they have *St. John Baptist's Head*, but the Truth is, they both have Heads of *Saints* call'd *John*, so they are not mistaken in the thing; for both have Heads of *Saints*, but they give 'em the same Name; and where's the Absurdity in this? Besides, neither of the Churches

Churches will say they have Miracles to prove they have the true Head of Saint John Baptist, if they produce any Miracles, 'tis only to *vouch* they have the True Relick of a *Saint*, whatever his Name be: But as I said before, this is no Matter of *Faith*, and every one has free liberty to think of it what he pleases; besides, we know ^{Con. Trid.} _{de refor.} there may be Abuses among us, which the &c. Church condemns, and uses all Means possible to reform 'em; and can your Author find any Society of Men, who have no Abuses among 'em? As for the Book he refers us to, intitled *The Devotions of the Church of Rome*, 'tis an Infamous *Collection* of scandalous Lies and monstrous Mis-representations, *compiled* by the Ignorance and Malice of some Man void of Honour and Conscience: A very fit Book to serve your Author's turn! What he adds is a notorious *Calumny*, for *Relicks* are neither *bought nor sold* among us, we look upon such a Practice as *sacrilegious*, our Divines are unanimously of this Opinion; and so that can be no *Prejudice to Men of Sense against our Religion*.

71. What your Author says, that *our Common People* put the *Legends* upon the level ^{Cas. p. 39.} with the *Holy Scriptures*, as having the same *Foundation*, is another notorious *Calumny*. Our Church proposes to her *common People* the *Scriptures* as divinely reveal'd, and incapable of Error, she proposes the *Legends* as humane History, capable of Corruptions and Mistakes; she binds 'em to believe *Scripture* as an *Article of Faith*, but leaves

the Belief of the *Legends* to their own *Discretion*; and we challenge your Author to shew any of our *common People* that put *Legends* upon the same level with the *Scriptures*, &c. Sir, you know many of our *Common Sort*; have you ever found any of 'em guilty of what your Author lays to their charge? 'Tis true, we cannot instruct 'em as much as we wou'd, and you know very well the Reasons why we cannot; but still they are not such *Brutes* as your Author makes 'em, they know at least the First Principles of *Christianity*, especially that they are bound to pray for their *Persecutors* and *Calumniators*; and so your Author may expect they'll pray most heartily for him.

Ibidem.

72. As to what your Author adds, we give no *Handle to Atheists or Deists, to render Scripture fabulous*; but he and his *Confreres* are guilty of this Crime, they furnish 'em with Principles to attack all *Reveal'd Religion*, and those Principles have been us'd in the Discourse upon *Free-thinking*, a Book which none of you cou'd ever answer

Phil. Lips. to any Satisfaction; *Phil. Lips.* has done *against Dis. on Free-thin.* something towards it, by the help of a certain *Popish Principle*, call'd *acquiescing or &c. Par. I. submitting to the Judgment of others, &c.* tho' at the same time he rails against the poor *Papists*: And thus he thanks us for borrowing our Principles! But then he lays himself entirely open to the *Free-thinker*, who perhaps will not neglect such a visible Advantage. But as I shall have occasion

occasion to shew this more at large, I shall say nothing more on't now.

73. As we are not Conjurers enough to bring our selves out of the old *Circle*, your Author offers his Service to do the Business. Case stat. page 35. We don't doubt of his being more skill'd in the Black Art than we can be ; but we are not very willing to deal with Men of his Profession ; besides he need not give himself Vide page 36, initio. the trouble of casting a Figure to bring us out of a *Circle* in which we never were, and too, I can hardly believe his Skill, tho' never so great, can reach so far ! Sir, a *Circle* is when one thing is prov'd by another, and so back again to a Man who admits *neither*, but if the same Man admits *either*, then 'tis no *Circle* but a solid Proof : For Example, your Party reject the Infallibility of the Church, they admit Scripture ; now to prove out of this Scripture, which they admit, the Infallibility of the Church, which *they* reject, is neither circulary nor ridiculous. Besides, Sir, what proof had we for the Church, before there was any Scripture extant ? And cannot the same Proof be employ'd now as well as then, to shew the true Church of Jesus Christ. You see then, Sir, we are in no danger of running in a *Circle*, and that we can easily keep out on't, without using any of your Author's Enchantments.

74. Your Author, in the Second Answer of this Sect. presses his Lord with Questions which please himself, but make nothing against us, for we never deny'd Case, pag. 35. The 12 Section ref. that red.

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that all bottoms upon our own Reason, nor do we ever strive to escape from it ; and no People in the World use it more in proper Occasions, than we do, we only captivate it, when it pretends to meddle with things beyond its reach : In a word, we believe but what your Author himself is forc'd to advise Case mit in this Matter : We take purely upon Restated, *pa. velation* many things taught us, of the Nature, 47. Power, Infinity, &c. of God ; those our Reason cou'd never have found out, nor perfectly understand, yet God will have us, upon Pain of Damnation, not only believe 'em, but also rightly believe 'em ; for an Erroneous Belief is no Divine Faith : True Faith then being the right way to Heaven, we think it Cas. p. 35. inconsistent with the Goodness of God, not to give us an Infallible Guide, to lead us in that right Way, since our own Reason is so weak that we cannot trust to it in those Matters of Pure Revelation, and that Guide is the Church. This, Sir, is our Opinion, and as I have said already, your Author himself is forc'd to own that those Matters of pure Revelation, are no Objects of Reason, yet now he'll have us believe pure Revelation directly upon Reason. This indeed is something like a Contradiction, but your Author has a right to contradict himself, and I freely consent he shou'd use this Privilege against us, as often as he pleases.

75. Your Author is very willing to exercise his Conjuring Art, and again offers his Service to bring us out of the Old Circle ; but by what means does he attempt to bring us out ?

Case stat. pag. 47.

Cas. p. 36.

out ? 1. By asking whether we believe a God. And this is a pretty good Beginning for a Conjuror. 2. By saying 'twou'd be *Blasphemy to say we believe it upon any Authority.* And why ? Because that wou'd place such an Authority above God. Well, and does believing a thing upon a Motive, place that Motive above the thing believ'd ? Your Author says we believe a God purely upon our own Reason. But according to this 'tis *Blasphemy in him to say so*; because that is placing it above God : But which is more wonderful, according to your Author, God has given us no other Guide to believe in *Himself*, that's to say, He has given us something above *Himself* to believe in *Him* ! A strong Proof of His Wisdom ! And which is still more surprizing, by this means He makes us commit this same *Blasphemy* ! A Convincing Proot of His Goodness ! And, Sir, are not these Thoughts very becoming the Author of *Christianity* demonstrated !

Ibidem.

76. Your Author adds that we cannot be more sure there is a God, than we are persuaded of the Truth of those Reasons upon which we do believe it. If so, then I ask your Author whether we are infallibly sure or probably sure, there is a God? If we are infallibly sure, then we are infallible in this: And then what becomes of your Author's Principles, that there is no Infallibility among Men, that none are infallible but those who are impeccable, &c. if we are but probably sure, then 'tis but probable there is a God; then for

Ibidem.

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ought we certainly know, *ther is no God*. Then probably, if we can shelter our selves from Humane Laws, we may do any thing for Interest or Pleasure; *swear, cheat, lye, slander, &c.* and who knows but your Author was guided by this Principle, when he impos'd upon us, a Poor Distress'd People, the *Calumnies, &c.* you see in every Page of his Book? I am willing to suspend my Judgment, but believe me, Sir, this hint I give is not altogether unworthy your serious Consideration.

Ibid. 77. But says your Author, if *God has given us no other Guide but our own Reason, with the Assistance of His Grace, to believe in Himself*; if this be all we have, or can have, for the First and Main Article of our Creed, what further do we require for those of less Consequence? Very well, Sir, then we need no other Guide but our Reason for those other Articles of our Creed, the *Trinity, Incarnation, Resurrection, &c.* but how can this

Case fita. agree with what your Author says in another, page other Place of his Book, that he takes these

47. purely upon the *Revelation that is given of them in Scripture, for his own Reason cou'd never have found 'em out.* So, Sir, you see he owns here, that God has given him another Guide *viz. Revelation.* This is a Contradiction; but as I told you already, I shall not hinder him from contradicting himself as often as he pleases, in his Disputes against us, All that I desire is that you shou'd take some notice of it.

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78. What your Anther adds is entirely destructive of *Christian Faith*; and I ask him whether he believes with less Assurance the *Incarnation, Trinity, &c.* upon the Authority of *Scripture*, than he believes a *God upon his Reason*. If he does, then there is some Doubt in his Belief of those Mysteries; then for ought he certainly knows, they may be fictitious, and *Christianity* but an Imposture. A Blessed Fruit of *Private Judgment*! But thus it is with your People, whilst they admit only a Moral Certainty in Faith, they expose Religion to the Scorn of all Unbelievers. The incomparable Author of *Sure-footing* has unanswerably prov'd this, against your *Tillot. Still. &c.* I. S. Sure-footing, &c.

so I shall say nothing of it now; but I answer your Author's Question, and assure him that I am not more undoubtedly assur'd of the Being of a *God*, than of *Transubstantiation, Trinity, Incarnation, &c.* which I believe upon *Revelation* propos'd by the Church. What can your Author make of this Answer? And is not all he has said here a rare way of bringing us out of our *Old Circle*!

70. To say *God is oblig'd, in due Circumstances, to give an Infallible Guide, is not making too bold with His Providence, but justifying His Goodness*; for if He will not save us but by True *Faith*, and that we cannot certainly know this True *Faith*, but by an Infallible *Guide*, His *Justice, Wisdom, and Goodness*, require He should appoint such an one, to lead us in the Right Way. Your Author's Reflections on *Inanimates, Animals,*

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mals, Rationals, &c. are nothing to the purpose ; and tho' he boldly asserts the contrary, according to our Argument, there is no Respect of Persons with God, nor has His Goodness fail'd any : For whenever a Right Belief of Reveal'd Religion was necessary to Salvation, there has been, and there is still an Outward Guide, for all to consult. Jesus Christ was a Sufficient Outward Guide to all in His time. This, sure, your Author cannot deny. The Church is now a sufficient Outward Guide to Jews, Heathens, Mahometans, Hereticks, but the Misfortune is, their own Blindness, and their blind Guides, hinder 'em from consulting this outward Infallible Guide ; but that will not justify 'em before God ; without True Faith

Heb. ii. 6. it is impossible to please Him, and He has Mark xvi. openly declar'd that he who does not believe, 16. shall everlastingly be damn'd : And if your Author had consider'd this, he would not have made such an Apology as you see here, for the Salvation of Heathens and Infidels.

71. Now, Sir, let us examine his Doctrine a little upon this Matter. According as he states the Case, there's no Man of Sense but had rather be an Infidel than a Christian ; for if Infidels have not so many Advantages as Christians in some things, they have at least as many in others : It is true, they have not the Rapture and Joy with which the Sight of the wonderful Oeconomy of our Redemption, fills the Souls of Christians, Case sta- but then they have not near so many grieved, p. 3² vous Temptations to overcome : Natural Religion

Religion is planted in their Hearts, and 'tis not exceeding difficult to believe and practise it ; but is there any Christian that does not find it very difficult to believe several Mysteries of Reveal'd Religion ? Yet he must firmly believe 'em, resist all Temptations, &c. or be damn'd, &c. What a dangerous Condition ! And who would not prefer the State of an Infidel, free from such grievous Temptations, before that of a Christian, continually expos'd to 'em, during his whole Life ? If there was any Merit to be expected by being expos'd to such horrid Dangers, perhaps it would not be altogether so surprizing ; but this is downright Popery, and so can be of no use to your Author, for supporting his Opinion. Covenanted or Uncovenanted Mercy it is the same thing, since they are sav'd : If an Estate is got either by Covenant, Gift, Chance, Purchase, or any Lawful Way, 'tis all one, so it be certainly enjoy'd and possess'd. I say it again, who would not chuse to be an Infidel rather than a Christian, as your Author states the Case ?

81. Sir, I have often wonder'd why your M—sters never minded the Conversion of Infidels : Indeed I knew that a pretty Wife and a parcel of Children were powerful Motives to keep 'em at home ; but then I consider'd that Zeal for the Salvation of Souls could make 'em carry about with 'em their Wives, as Saint Peter and the Apostles did, if we believe your Translation. I own this wou'd be a little troublesome, especially

Cas. p. 39.

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especially if their Wives Bellies were up; but what cannot a true Zeal for Christ go through? Now your Author has disclos'd the Mystery: Indeed, you may reform the Abuses of Christianity, but 'tis not your business to convert Infidels: Let foolish Papists venture their Lives to make 'em Christians, when that is done, your business is to make 'em Reformed Christians! If you shou'd preach to 'em, 'tis not one in twenty wou'd be converted, and the Unbelievers wou'd certainly be damned, if what Jesus Christ says be true: Since the Case is thus, it would be barbarous to expose 'em to manifest Damnation, and that only to give 'em inward Raptures, &c. upon considering the Economy of our Redemption, &c. they may be sav'd by Christ, tho' they never heard of Him. Whatever way they are sav'd, it is well enough. Your Behaviour in the whole is both Reasonable and Christian! I thank your Author for this rare Discovery, and I promise him, that in future Disputes with those of his Communion, I shall use no more the Conversion of Infidels, as an Argument against their Religion.

Case stat.

Page 38.

82. But Sir, before we go any further, give me leave to use here one of your Author's Inconceivables. That many may be sav'd by Christ, who never heard of Him, I easily conceive, since He made satisfaction to Infinite Justice for 'em; but since this Satisfaction of Christ, and the Practice of Natural Religion, may save the Gentils, who never heard of Him, is it not inconceivable that J. Christ

Christ shou'd command His Disciples to preach his Doctrine to all the Gentiles, and occasion so many *Dissentions, Animosities, Rebellions, Massacres, Martyrdoms, &c.* in the World, and all this not to save People from Damnation, but, according to your Author, to inflame their Devotion, invigorate their Obedience, and give more compunction to their Repentance, than otherwise they wou'd have had: For Devotion, Obedience, and Compunction, being Duties of Natural Religion, those who never heard of Christ, are bound, in proper Occasions, to practise 'em. I cou'd add many more Inconceivables here, but this is enough, till your Author can shew, 1. How this Conduct of Jesus Christ agrees with His Infinite Goodness and Wisdom, 2. How his Doctrine agrees with the 18th Article of his own Religion. And 3. How it agrees with that of the Primitive Fathers, who bid us believe for certain, and not doubt, that Pagans, Jews, Hereticks, and Schismaticks, who dye out of the Church, are to go into Everlasting Fire.

83. Now your Author has done with his Cant, and makes a shew of some Passages, which he pretends do favour his Opinion of the Salvation of Heathens, but not one Word of 'em can be strain'd to the Meaning he gives 'em. That Job was out of the Pale of the Church is a Mistake, for he was in the Way of Salvation, which cannot be out of the Church; and let your Author shew you what Church there was in Job's time, and I'll engage to find him Job in it. The Gentiles

Aug. Ep.

Bonif. &

Ep. 151 ad

Dona. &c.

Fulgent. 1.

de Fid. ad

Pet. & aliij

paup.

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Gentiles your Author mentions were Converts to the Faith, as Christ Himself manifestly declares: To the Woman of Caanan he says, *O Woman, great is thy Faith*; to the Centurion, *I have not found so great Faith in Israel*; to the Samaritan, *Thy Faith hath made thee whole*. Neither the Comparison of the Samaritan, Priest, and Levite, nor what Jesus Christ said of the Widow of Sarepta, and Naaman the Syrian, can be of any use to your Author, as I see, for maintaining his Opinion, unless he thinks this Argument good; *A Samaritan cur'd a wounded Man, A Prophet went to the Widow of Sarepta, Naaman was cur'd of a Leprosy*; ergo Gentiles may be sav'd without Faith in Christ. And what Papist is able to withstand such a convincing Argument!

84. Your Author is much mistaken when he gives the Name of *Rage* to the Zeal we have for the Salvation of Souls. We are griev'd to see poor People deluded with specious Stories, and concern'd to see 'em lull'd into a careless Security, when they are in the most horrid Danger. We cry out to awaken 'em, to undeceive 'em, and to bring them into the Right Way. We tell 'em what the *Holy Ghost* says, that *there is but One God, and One Faith, without which 'tis impossible to please Him, and wo to us, if we do not preach to 'em this Gospel*. And, Sir, can this be justly call'd *Rage*? But he is concern'd we shou'd be so zealous against Christians, who, 1. *Hold the Three Ancient Creeds*; and 2. *Have every thing essential to a Church*

Heb. xi.

St. Paul.

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Church, except what Rome has made so. Very well, Sir, and does your Author think the holding of the Three Creeds sufficient? If he does, then he thinks Presbyterians, &c. in a Good State, tho' they be noted Schismatics, and have no Ordinations nor Sacraments, &c. 2. Does he think that this *Sect*, having no Ordination, or Authority to preach, or administer Sacraments, have every thing essential to a Church, except the Supremacy? Examine, Sir, one of the 39 Articles of your Religion, consider how it agrees with your Author's Doctrine, and then I desire you may sincerely give your Judgment upon the whole Matter.

85. That the *Church of Rome has made the Unlimited Sovereignty of her Bishop essential to a Church*, is most untrue, as I have shewn you already, but it is true that *she stands single by her self, and thrusts from her all Hereticks, Schismatics, &c. whom he calls Christian Churches*; and this too I have told you already: As for the *Cappadocian Bishop Firmilian*, I hope your Author will not deny he maintain'd a Wrong Cause against St. Stephen; yet in all his furious Violence, he never question'd Pope Stephen's Authority, but blam'd only the *use* he made of it against him and others, who taught the Rebaptization of Hereticks. What he says of the *Jewish Church* has been refuted already, *Cate. Star.* and shall be again on another Occasion. *pag. 42* *¶* What he objects from the *Romans* and *Saint Luke*, has likewise been answer'd: The *Seven Thousand who had not bow'd to Baal, &c* is

Supra.

Supra.

Cuf. p. 42.

no

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no Advantage to your Author's Cause ; for at the same time the Church was so visible in the Kingdom of *Juda*, that the Soldiers alone were above a Million. Besides, did we ever deny that the Church may be hid and quite suppress'd in some Places ? We only maintain that she cannot be so hid and suppress'd in all the World, but that she may be found by those who are willing to be of her. What your Author adds of the State of the *Church, of the Depravity, Corruption, &c.* is but groundless Conjecture, without any Proof, and so not worthy of any Notice.

Case stated, p. 44.

Ibidem.

86. Sir, I own sincerely that I cannot understand what your Author means by these Words, *If there shall be a visible Church in those Days, then that Church, at least the Generality, which is the Visibility of it, will fall from the Faith, else it wou'd be found visibly upon the Earth.* Does he mean that *if there shall be a Visible Church in those Days, then it will be visibly found?* If he does, what makes him speak so obscurely of a thing which we never deny'd ? Does he mean, that *if the Church falls from the Faith, then she cannot be visibly found upon Earth?* And does any one deny this ? *If the Church falls from the Faith, then she is no more the Church of Christ, and undoubtedly what is not in being is not visible;* but then how can what he adds happen, that *Men will be misled by the Church which is invisible, and not in being?* I wish, Sir, your Author wou'd be pleas'd to give us a clearer Notion of so many curious Thoughts, which he has here heap'd together !

ther ! What he adds concerning the Jewish Church shall be answer'd in its due Place ; Case sta-
in the mean time, I must own, your Au-^{ted, p. 45.}thor has an excellent Method of dealing with all sorts of Adversaries ! When he has to do with *Deists* then *the Jews under-
stood those Prophecies of the Messiah*, now he has to do with the *Papists* *the Jews did not understand those Prophecies of the Messiah*, but <sup>Christia-
nity de-
monstra-
ted, Page
99 & 108.</sup> who can blame him for defending his Cause as well as he can ! If the Author of the *Detraction, &c.* does not perceive it, all is ^{Ca. p. 45.} well enough, but if he does, Wo be to a cer-
tain Book call'd *Christianity demonstrated*.

87. Here your Author makes his silly Lord speak foolishly, and then confutes him with a Magisterial Air : *Christ being come*, says the ^{Ibidem.} *Popish Lord*, *He was then the Church*. *He was not the Church*, says your Author, *He did not come to redeem Himself*, *He was the Head, the Church the Body, but the Head is not the Body*. And what *Papist* in the World ever deny'd what your Author answers here, or said that *Jesus Christ was the Church* ? On another Occasion your Author himself own'd, that <sup>Christia-
nity de-
monstra-
ted, Page
188.</sup> *we say Christ is not the Church, but came to re-
deem the Church. &c.* but then was then, and now is now. *Oportet Mendacem esse memorem.*

88. Now your Author comes to what he thinks decisive, and which he uses as an invincible Argument against us, in his *Christianity demonstrated*. After proposing some Jewish Objections, and urging them against us, as well as he can, he concludes that up-
on the Foot of the Authority of the Church, it <sup>Case sta-
was ted. p. 46.</sup>

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was impossible, in the Messiah's time, for a Jew to be a Christian. Sir, If the Jewish Church, before the Coming of Christ, did believe that her Infallibility was perpetual, I own what your Author says is true ; but it is evident that she believ'd her Infallibility was but temporal, and to continue till the Time of the Messiah ; for she believ'd that *at that time* she was to fall into grievous Errors, that she was to reject, torment, kill, &c. the Messiah. And, Sir, cou'd she then believe that such grievous Errors were compatible with her Infallibility ? No Man in his Wits can imagine this. Now that the Jewish Church believed that she was to fall into grievous Errors, at the time of the Messiah, is also evident, and I'll prove it from your Author's own Words. I have here his Christianity demonstrated ; in this Book he owns and proves too, as much as can be desired, for my purpose : After he has mention'd the Prophesies concerning the Rejection, Passion, Death, &c. of the Christia- Messiah, he says, that before the Coming of Christ the Jews understood those Texts, as we monstra- do, to be certainly meant of the Messiah, and ted, Page of none other ; but since that time they have 99. forced themselves to put the most Strain'd and 128. Contradictory Meanings upon them, &c. He says the same thing in other Places of his Book : And now Sir, since the Jews understood those Prophesies of the Messiah, 'tis evident that they believ'd their Church was to decide a grievous Error, that she was to reject the Messiah, &c. and that her Infallibility was

was then to cease ; therefore at that time by her own Doctrine, no Jew was bound to submit to her Authority, and every Jew was bound to reject it in the *Messiah's* Case, when they saw a Man appear with the true Signs of the *Messiah*, as *Miracles*, &c. they had grounds to believe that the Prophesies of the *Messiah*, which their Church, whilst she was infallible, had taught 'em, were then fulfilled ; and in those Circumstances, nothing cou'd be a stronger Motive to make 'em believe the *Messiah*, than his very Rejection, Condemnation, Death, &c. And how then can what your Author affirms be true, that upon the Foot of the Authority of the Church, it was impossible for a Jew, in the *Messiah's* time, to be a Christian ?

Further, to convince you more, that upon the Foot of Authority, it was not impossible for a Jew, in Christ's time, to be a Christian, I shall make use of a Method which your Author esteems, and which he uses in his darling Treaty of *Private Judgment* : There he introduces a Jew disputing with a *Roman Catholick*, who is reduced to great straits ; and no wonder, since your Author had both the making and answering of the Objections. Now I introduce a *Roman Catholick* disputing with a Jew, at that time, and convincing him by the very Authority of his own Church, that *Christ* is the *Messiah* ; and if I do this with Success, I hope your Author will not say for the future, that of all Men Christians have the least reason to insist upon Authority.

G

(R. C.)

LETTER I.

(R. C.) *Jesus Christ* is the *Messiah*, and you shou'd believe in Him. (Jew.) He is not the *Messiah*, for the Church, whose Decision is *infallible*, has rejected Him. (Cat.) You are mistaken, your Church is not *infallible*; she has been so I own, but now she has lost that Blessing. (Jew.) How can you prove that? (C.) By the Judgment of your own Church: She declares her *Infallibility* is but *temporal*, and to continue till the Coming of the *Messiah*; for she teaches that she is to reject Him, that she shall not know Him, that she will persecute him to Death, &c. Therefore she owns she'll be deceiv'd, and that you must not submit to her *Authority*, for she wou'd not command you to obey her *Authority* in a thing she owns to be wicked; she owns it wou'd be a wicked thing to *reject* the *Messiah*, and yet she owns and teaches that she will do it; therefore by her own *Authority* you are discharged from obeying her, and commanded to follow her former against her present Decisions; therefore if this *Jesus Christ*, Whom she rejects, has the other Marks of the *Messiah* mention'd in the *Prophets*, the pretended *Infallibility* of your Church cannot be a Hindrance to your believing in Him. Now Sir, you think it inconsistent with the *Goodness* of God, not to appoint an *Infallible Guide* to lead us in the right Way; this Guide must be either your Church or ours, for no other pretends to it. I have prov'd it cannot be yours, therefore it must be ours; and so you are bound not only

only to be a *Christian*, but also a *R. Cath. Christian*. This is a Demonstration against the *Jews*, if what your Author says be true, that the *Jews understand the Prophesies of the Messiah*. Now let us see how your Author, according to his Principles, can convert a *Jew*; and let us hear each of 'em defend himself. (*Author.*) *Jesus Christ is the Messiah*, and you shou'd believe in Him. (*Jew.*) He is not the *Messiah*, for the infallible Church has rejected Him. (*An.*) Your Church is not, nor ever was infallible. (*Jew.*) How! The Guide appointed of God to teach *Reveal'd Truth*, not infallible! 'Tis inconsistent with God's Goodness to leave Men without a sufficient Guide in Matters of Faith, and not to preserve that Guide from misleading us to the ^{Christia-} _{nity de-} ^{monstra-} _{ted, Page} ^{188.} *Ruin of our Souls*. (*Auth.*) *Infallibility is no Case, page 26.* where, nor can it be among Men, who are all fallible; and to say that God is oblig'd to give every Man an Outward infallible Guide, is making too bold with Providence, and measuring His Infinite Wisdom and Goodness by our short Line, &c. *Private Judgment is all we have for the belief of a God, or of Christ, &c.* In short, we must trust to it in every thing without Exception, &c. (*Jew.*) Why then my *Private Judgment* tells me that nothing is more reasonable than to submit to the Church in Matters of pure *Revelation*, which my Reason could never have found out, nor can perfectly understand. (*Auth.*) Your *Judgment* is mistaken, you must endeavour to have it better informed. (*Jew.*) I say your's is mistaken, and how shall we know who is in

LETTER I.

the right? We may dispute on at this rate till *Doomsday*, to no purpose. Besides, suppose your Reasons should convince me now, other Reasons may make me change, then upon other Reasons I may change again; thus I may be in a continual Uncertainty, to day a Jew, to morrow a *Christian*, then a Jew, and so on, according as my *Private Judgment* may like or dislike the Reasons given by each Party. What a strange State of Religion is this? Especially if Salvation depends on *Truth*, and not upon *Opinion*. I say it again, I have another notion of God's Goodness: If He will save us but by a True Faith, He certainly will appoint a sure *Guide* to lead us in the Right Way: This my *Private Judgment* tells me, you say *I must trust to it in every thing without Exception*; and if I do, I am certain I shall little mind whatever you can say for your Religion or your *Messiah*. (*Auth.*) You should believe in *Jesus Christ*; for His *Heavenly Doctrine*, *His Miracles*, and the *Prophecies of Him*, prove *Him to be the Messiah*. (*Jew.*) Our Church has declar'd His *Doctrine* false, His *Miracles* fictitious, and that the *Prophecies* were not to be understood of *Him*. (*Auth.*) Before the Coming of

Christia-Christ, the Jews understood those *Prophecies*,
nity de- as we do, to be meant certainly of the *Messiah*,
monstra- and of none other; but since that time they
t.d., Page have put the most Strain'd and Contradictory
99. Meanings upon them. (*Jew.*) How cou'd they understand these *Prophecies* of the *Messiah*, and believe at the same their Infallibility

fallibility was *perpetual, unconditional, indefeasible*, as you own they did ? Is it possible they were so stupid as to think their Infallibility was compatible with the Rejection of the chief Article of their Faith, the *Messiah* ? Besides, Sir, how can this agree with what you say in a Book lately publish'd against the *Papists* : There, after you have quoted some Passages out of the Prophets, to prove that the Promises of *Infallibility, Indefeasibility, &c.* were only conditional, you add, 29.

1. This was the *Language of the Prophets to the Jewish Church*, but she understood it not, but leant upon the Promises made to her as unconditional and indefeasible, let her be as wicked as she wou'd ; and this harden'd her against the Prophets, &c. 2. Upon the Lord's objecting that it was prophesy'd in the Old Testament that the Jews should reject their Messiah at His coming, you answer that the Jews did not so understand these Prophesies against themselves, &c. (Auth.) O ! But *Papists* are *Papists*, and *Jews* are *Jews* — Very good, Sir ! And no doubt but these Arguments are excellent to make a *Jew* turn *Christian* ! And now, Sir, after all that I have said, give me leave to make here one little *Dilemma* ; either the *Jews* understood the Prophesies of the *Messiah*, or they did not ! If they did, then all your Author's Objections from the Authority of the *Jewish Church*, prove nothing against us, and so the *Case stated* falls to the Ground : If they did not, then all that your Author has said against *Deists, &c.* signifies nothing,

Ca. p. 45.

G 3 and

LETTER I.

and then what becomes of that celebrated Book, *Christianity demonstrated*? Let your Author take his choice, he is here shut up in a *Circle*; he offers his Service officially to bring others out of Circles, Charity begins at home, and let him conjure himself out of this if he can. In the mean time here's another Circle to shut him in, when he has got out of this. Either the *Jews* believ'd the Infallible Authority was in the High Priest and *Sanbedrin*, or in a General Council made up of the High Priest, and all their Priests, assembled from all Parts of the World: If the first, they having now neither High Priest nor *Sanbedrin*, they have no more Infallibility, and therefore they cannot use now that Principle, which your Author

Christia- says they do, viz. *That it is inconsistent with nity de- the Goodness of God to leave Men without a monstra- sufficient Guide in Matters of Faith, and not ted, Page 188. preserve that Guide from misleading us, to the*

Ruin of our Souls. If the second, then it being evident that the Council which condemn'd *Jesus Christ* was not a General one, made up of the High Priests and others, &c. It is likewise evident that the *Jews* were not bound to believe its *Decision, Sentence, &c.* against *Jesus Christ*, and therefore it was not impossible for them to believe he was the *Messiah*, tho' they adher'd to the Authority of the Church. 'Tis no easy matter to get over this Circle. But I'll warrant your Author will conjure himself out of it, as soon as he has got out of the other; for we know he is a very excellent Artist! 89.

89. Sir, I have very good Grounds to believe your Author is no Friend to *Papists*, and who knows but, in Spite to *Popery*, he may give up *Christianity demonstrated* to the *Deists*, and stand by what he says in this Book, *viz.* 1. That the *Jews* did not understand those Prophesies of the *Messiah*; and 2. That they believ'd their Infallibility was perpetual. But Sir, if the *Jews* believ'd such a damnable Error as their Perpetual Infallibility, an Error which made it impossible for 'em to believe the *Messiah*, an Error which was to be the Cause of rejecting and murdering the *Messiah*, &c. 1. Is it not inconceivable that no Levite, Priest, Prophet, &c. in the whole Nation, ever attempted to undeceive 'em, and teach 'em in plain terms the dreadful Consequences of it? &c. 2. Is it not inconceivable that God always look'd upon them as His Chosen People, notwithstanding their being all involv'd in this damnable Error; and is it not inconceivable that He put them in expectation of a *Messiah*, and then suffer'd 'em, above all People on Earth, to take up an Error which put them in an absolute necessity of rejecting and murdering this *Messiah*, so often promis'd, and so long expected. 3. Is it not inconceivable that the Prophets, &c. far from instructing and undeceiving 'em, seem rather to confirm 'em in the Belief of so pernicious an Error? 4. Is it not more inconceivable that *Jesus Christ* Himself, never told them of it, or convinc'd 'em of its Heinousness; since without this Conviction, it was in vain for Him to work Miracles,

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cles, &c. for their Conversion. 5. Is it not inconceivable that He seems rather to confirm 'em in it, by commanding His Disciples to observe and do what the Jewish Pastors shou'd order? &c. 6. Is it not inconceivable that not one Apostle ever spoke of this Error, so fatal to the Jews, or ever represented to 'em its damnable Consequences? 7. Is it not inconceivable that not one Jew, in all their Disputes with the Ancient Fathers, ever made use of the Advantage this Principle gave 'em? You know, Sir, what Advantages we make of it against your People; by it we are always sure of Victory, and if we come to the discussion of some particular Points, 'tis but mere Condescension: And to shew you that we can encounter and defeat you, even in your own Way. 8. Is it not inconceivable that not one Ancient Father ever took notice of such a monstrous Error, the only Cause of the Perdition and Continual Obsturacy of the Jews, &c. If Negative Arguments are of any force, I see none more convincing than these are. Your Author seems to be much taken with this way of arguing, I wish these Arguments may make a deep impression in his Mind.

*The 14 Se-
dion refu-
sed.
Case, pag.
46. 47.* 90. Your Author having entirely rejected any Authority, now comes to his beloved Rule, *Private Judgment*. It is all we have, says he, for the Belief of a God, or of Christ, in short we must trust to it in ever thing. How does this agree with what he says in the very next Answer, viz. That

there

there are many things which he takes purely upon Revelation, for his Reason cou'd never have found 'em out, nor can perfectly understand 'em? But, Sir, wou'd you know the Character of this Guide which God has given us, and to which we must trust in everything? Your Author himself thus represents it in his *Christianity demonstrated*, *The Effects*, says he, of *Private Judgment* are these, Multiplicity of Sects and Opinions, Perpetual Wranglings, ^{dem. page} without any Umpire, or Judge of Contro-_{181, 182.} versy, whence come inveterate Prejudices against each other, Animosities, Strifes, Envyings, and all the War of Religion, which the most of any one thing, embroils the Peace of the World, and is always the chief Pretence in in the civil Wars of Nations within themselves, and most commonly in the Wars of Kingdoms against Kingdoms, &c. This, This is the Guide that God has given, to lead us strait to Heaven, and who can sufficiently admire His Wisdom and Goodness, in providing for us (Poor Mortals) such an excellent Guide! But Sir, since *Private Judgment* is the only Guide we must trust to in every thing; when you were in power, why then i. Did you make Penal Laws, to hinder People from following this *Private Judgment*? You damn'd their Souls if they did not follow it, and you tormented their Bodies if they did. Cou'd there be any Tyranny comparable to this? You'll say you hinder *Private Judgment* to be follow'd when it leads astray; but who made you Judge of that? Have you more right to judge

Christ.

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judge of me, then I have to judge of you? Must I submit my Judgment to yours, when you tell me I am wrong? And if I must, why not as well to the Judgment of the Church, when she tells me the same thing?

2. If it be *the only Guide*, why does your Author admit *Revelation* as another? For he takes *purely upon Revelation, many things in God, &c.* And this is exactly what we do: I have said it already, no People in the World use *Private Judgment* more than we do, in due Circumstances, we only restrain it to its proper Objects; we take *purely upon Revelation what our own Reason cou'd never have found out, nor can perfectly understand*: And why then does your Author exclaim so much against us, since we do nothing but what he himself is forc'd to do?

91. As to what he adds, I know it wou'd be unreasonable to think there was nothing in the Natures of the Infinite Being, which I did not comprehend. But I can't see how this proves that some things, which appear to be manifestly against Reason, are in the Infinite Being (For Example, that Three are One, and One Three, &c.) neither can I conceive how 'tis as much against Reason to deny that One is Three, as to deny there was any Country or Star, which I had not seen. A Deist may laugh in his Sleeve, to hear such Reasons given for our Mysteries. This is not defending but exposing Christianity, and every true Christian should look with Horror, not only upon this,

this, but especially upon his Blasphemies against the Holy Trinity.

92. Sir, hitherto I believ'd your Author was an Enemy to the *Socinians*, and that he had an Orthodox Notion of the Holy Trinity; I find now I have been mistaken, and according as he expresses his Belief of it, there's no *Sandius*, *Brenius*, *Clendon*, &c. in the World, but will readily subscribe to it. Because, says he, *Personal Actions* are attributed to the *Divine Three*, therefore we call 'em Persons, which Word the Scripture applies to God, *Heb.* i. 3. but it is only *ad captum*, as the Schools speak, that is condescending to our Capacity, as when God is said to repent or grieve, &c. it is not that we shou'd think it really so; for that wou'd be contradictory to the Nature of God, &c. Now, Sir, if the Divine Three are Persons, because Personal Actions are attributed to 'em, then before those Actions were attributed to 'em, they were not Persons, &c. 2. If they are call'd Persons only *ad Captum*, and not that we shou'd think it really so, then we must not think there are any real Persons in the Trinity, and, Sir, can any *Christian* Ears bear such execrable Blasphemies? Sir, what have poor *Papists* done to your Author that gives him such a Hatred against 'em? For he sticks at nothing to do them all the mischief he can; he has heretofore defended *Revelation* against the *Deists*, *Christianity* against the *Jews*, and the *Trinity* against the *Socinians*; now in this Book he gives up *Revelation*, *Christianity*, the *Trinity*, all, that he may distress

Cal. p. 48.

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distress Popery. We are sorry to see your Author in such a Passion, but we are not sorry to see what Shifts our Enemies are put to, and that they cannot annoy us, but at the same time they must destroy all *Revelation*, all *Christianity*, all *Mysteries*. And I repeat here what I have said already, *This is worthy the peculiar Care and serious Consideration of any Man who thinks he has a Soul to be sav'd.*

CASE, pag. 93. All your Author says in his 15 Sect. 48, 49. amounts to no more than this; *The Deist is forc'd to confess, upon the Conviction of his own Reason, that there is a First Cause, which is necessary, eternal, &c.* That *Eternity is without Beginning, past, or to come.* Therefore he must believe this *First Cause* may be One and Three, &c. tho' upon the *Conviction of his own Reason* he finds it impossible! I don't know what you may think of this Argument, but I am as much afraid as your Author's Lord is, that the *Deists will think it a Straining the Point in favour of Revelation.* Indeed if a *Deist*, upon the *Conviction of his own Reason*, cou'd know there's Three Persons in One Deity, as he knows, upon the *Conviction of his Reason*, that *Eternity* has neither *Beginning* nor *Ending*, your Author's Argument wou'd have something in it, and a *Deist* would be unreasonable if he should deny this *Mystery*, because he cannot *comprehend it*, as he wou'd be unreasonable if he shou'd deny *Eternity*, because he cannot *comprehend it*. But you see this is not the Case—— But, Sir, now

I think on't, I beg your Author's Pardon; according to the Notion he gives of the *Trinity*, any *Deist* may easily comprehend it; for who is so stupid as not to comprehend *Cleondon's Manifestations, &c.* This perhaps is your Author's Meaning, which I had almost forgot; Sir, excuse my Want of Memory!

94. Now your Author's Lord proposes a *Deistical Question*, which is a little puzzling. *What Authority*, says the *Deist*, ^{Case, page} have *you to believe Scripture?* *No Authority*, says your Author, *it is Evidence, and not Authority, upon whch my Belief of the Scripture is founded,* (By the by, I must here observe that your Author is not of *Saint Augustin's Religion*; for he declares it is *Authority up-^{Aug. cont.} E. t. func.* on which his Belief of the Scriptures is found-*c. v.* *ed*) Your Author proves this Opinion as well as he can, and answers the *Deist's Obje-*
tions as well as he can. I believe, says he, *the Scripture, and the Facts therein related, upon the same, and much Stronger Evidence, than I have for believing there was such a Man as Alexander, or Cæsar, or that there is such a Town as Rome, or Constantinople, tho' I was never there.* To this the *Deist* may easily reply, that *the Scripture cannot be believ'd upon the same Evidence, much less a Stronger*; for no Man in his Senses ever deny'd *there was such a Man as Alexander, &c. or that there is such a Town as Rome, &c.* but thousands of *Learned Men* have deny'd *Scripture to be the Word of God, in all Ages from the Beginning down to our Days.* And I think this makes a *vast Difference between the*

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the Evidence we have for *Cesar, Rome, &c.* and the Evidence we have for Holy Scripture.

Cas. p. 51. 2. I believe it, says your Author, from the Nature of the Evidence, which makes it impossible to concert such a Lye, or to carry it on without being detected. If a Papist shou'd urge this Reason, I own it wou'd be pressing; but that any of your Party should use it against *Deists*, it is most ridiculous; for according to your Principle, it is not impossible to concert such a Lye, or carry it on, without being detected; and your whole Reformation is grounded upon the Possibility of concerting such a Lye. Don't you declare that the Church of *Rome* concert'd the Lye and notorious Imposture of *Transubstantiation, &c.* and carry'd it on a long while without being detected? Sure you cannot deny this. Now Sir, if the Church of *Rome* did concert such a monstrous Imposture; if she cheated insensibly so many Nations, divided by Antipathy, Interest, Government, &c. into the Belief of this Imposture; if, against the plain Doctrine of *Christ*, the universal Practice of *Christians*, and the clear Reason and Sense of Mankind, she made 'em believe that a Bit of Bread was their God, made 'em fall down and worship it as such, and at the same time, made 'em believe that this was the continual Faith and Practice of their Forefathers; if she did all this for many Ages, without being detected or oppos'd by any Church whatsoever, why might not such a Lye as the Forging of Scripture, be easily concert'd, without

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but being detected? You'll say perhaps, the Romish Imposture was detected, because it was oppos'd or rejected by some; and Sir, is that sufficient for a full Detection? If it be, then Scripture is but a mere Forgery, for in every Age it has been oppos'd and rejected, not only by some few Men, but also by whole Congregations: And this is more than can be said of Popish Transubstantiation.

3. The Canon of the New Testament, says he, Cal. p. 53. was establish'd upon Evidence, they proceeded wholly upon Evidence, viz. Whether such an Epistle was sent to Corinth, &c. who carefully kept the Originals, and sent Copies to other Churches; and by this Communication of the Churches one with another, the Scriptures were known. But Sir, 1. What Churches were the Gospels, the Acts, Hebrews, &c. sent to, and what Church kept carefully the Originals, and sent Copies of 'em to other Churches? It was of greater consequence to know this, than it was to know whether such and such an Epistle was sent to Ephesus, &c. 2. When an Epistle was sent to Corinth, for Example, every Member of that Church did not know the Apostles Hand and the few who knew it, might have been deceiv'd, and have taken a False Letter for a True one, for you allow 'em no Infallibility; now I wou'd fain know why the Church of Christ shou'd be bound, under Pain of Damnation, to believe those few Fallible Men, or take such an Epistle to be the Word of God, upon their bare Testimony? At least I see no Evidence here, which you pretend to so much.

LETTER I.

much. 3. Since this Method was so sure, and the Originals were extant, why was the Canon not settled in the First Age? Cal. p. 53. Why were many Books of Scripture rejected by some, for 3 or 4 Ages? Was it by comparing them with the Originals they were afterwards receiv'd into the Canon? When, where, how, and by whom was this done? How happen'd so many Disputes concerning the Authors of many of those Books, the Time in which they were written, &c. 4. As the most part of the Disputes with the Ancient Hereticks, was about the Spuriousness and Genuineness of the Scriptures; if the Originals had been extant, the producing of 'em wou'd have ended the Dispute, without any more ado; yet this was never done, nor ever mention'd by the Fathers. 5. *St. Ignatius in Ep. ad Philad.* seems to be of a contrary opinion to yours; your Friend *Dodwell* is entirely a-
Euseb. H. gainst your *Evidence*; and *Eusebius* speaks of *Eccl. l. v.* the Followers of *Artemon*; he says they

Disserta.
1. in Iran.
S. 38, 39.
Euseb. H.
Eccl. l. v.
cap. ult. corrupted the Scriptures *then* receiv'd, but they did not produce *Forg'd* ones; and he has not one Word of the *first Originals* of the *Apostles*, nor says that *Hereticks* were brought to this *Test.* 6. But suppose the Originals were *then* extant, might not *Christians* have conspir'd to say they were divinely inspir'd; and if their Inspiration can-not be prov'd, they signifie nothing as to Religion: The Truth of the Facts contain'd in them, cannot prove they are divine, for True Facts may be mention'd in Uncanonical

cal Books ; what then makes you believe 'em to be divine Scripture ? Is it because they were written by Apostles, or Apostolical Men ? If so, then the Epistle of S. *Bar-naby*, the *Pastor of Hermas*, the Epistles of S. *Ignatius*, &c. are Scripture, for your Learned Men do own they are genuine. If this be not the Reason, why are the Epistles of Saint *Paul*, the Gospels of Saint *Luke* and Saint *Mark* receiv'd as Scripture ? &c. Now suppose the Churches of *Corinth*, *Ephesus*, &c. did receive Letters from the Apostles, knew their Hands, could not be deceiv'd, &c. what signifies all that, if they cou'd not be sure the Epistle was divinely inspir'd, and fit to be a Rule of Faith ? Pray Sir, tell us by what means they cou'd know this, and how you can pretend to *evidence* for what you call *Revelation*, since these Churches had none themselves ? — Well Sir, I find you are not desirous the *Deist* shou'd puzzle your Author any longer ; at our next Meeting, I shall speak again of this Matter ; but remember, Sir, I have answer'd his Objections against the Infallibility of the Church, and notwithstanding all that he has said, she remains still in full Possession of it. That alone is a compleat Answer to your Anthor's whole Book, for this is a Demonstration ; whatever the infallible Church condemns, is erroneous ; but she condemns what the Book contains of *Transubstantiation*, *Invocation*, &c. therefore what the Book contains is erroneous and condemnable, &c. Sir, before we

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part, I must take notice of a common Practice among you; Your petty Scribblers collect some Objections, which have been answer'd a hundred times; they add to these some silly Fancy of their own, they clap a Title to this *Farago*, and there's a Book publish'd against *Popery*. If no particular Answer is made to the trifling Pamphlet, then you cry out such a Book is unanswerable, &c. Now, Sir, is not this both unjust and ungenerous? You challenge us to answer your Books, and then, by grievous Penalties, you hinder us from answering your Challenge: But, Sir, since your People talk so much of Books not answer'd, &c. let them prevail with the Government to let us defend our selves, and then you'll see whether one Half Sheet Pamphlet shall appear in the World, without an Answer at its Heels. If you are not satisfy'd with this, I make you this Proposall; Take what Book of yours you please, pick out on't what Argument you please, and if I do not answer it to satisfaction, that instant, I'll become one of yours; or if it be for your further satisfaction, I offer to meet, at any Time or Place, any Person of Honour and Learning, of your acquaintance, and discourse with him on the same Condition: Then you'll see how much your Author is mistaken, when he gives to some Books the Titles of *Unanswer'd* and *Unanswerable*, and I shall evidently prove that all the Objections worth any Notice, contain'd either in *Barrow's Book of the Pope's Supremacy*,

macy, or in *Cosins's Histories of the Scripture and Transubstantiation*, or in the *Devi-
tions and the Scepticism of the Church of
Rome*, have been thorowly answer'd, many
Years before the Authors of 'em were
born. Sir, I believe you are a Man of
Honour, and that you'll take no advantage
against me from this Conference ; how-
ever to prevent Mistakes, Misconstructions,
Wrong Notions, &c. I make here the fol-
lowing Declarations.

1. I declare that in this Conversation, I have
spoken in my own Name ; that I have under-
taken it without the Order or Authority of any
Person whatsoever ; and that if I have said any
indiscreet thing, it must be imputed only to
my Imprudence.

2. I declare that my Intention neither was,
nor is, to say anything against the present Esta-
blishment in Church or State ; and that when I
speak of the Church of England, I mean the
Nonjuring, not the Revolution Church of
England.

3. I declare that if I've us'd any hardWords,
it was not with any Design to insult your Au-
thor, whom I value for his many good Parts ;
but they have been extorted from me by the Vi-
olence of the Gout, by the Unfairness of his
Dealings, and by the Zeal of True Religion :
However I ask God's Pardon, the Church's Par-
don, your Author's Pardon, if I have said any
thing unbecoming a Christian, a Catholick,
and a Gentleman.

This,

LETTER I

This, Sir, is a Faithful Account of the Conference I have had with our *Pepish* Friend concerning the *Case* stated; in my next you shall have an ample Account of our next Conversation.

I am,

Sir,

Your true Friend,

and faithful Servant,

A. C.

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ERRATA.

PAGE 7. Line 5. r. *Imposture*. p. 12. l 15. r. And
from this Passage many of 'em gave it to him,
but, &c. p. 12. l. 16. r. gives. p. 17. l. 11. r. has, &c.
p. 15. l. 11. r. Thus Jethro reprov'd, &c.

The Reader is desir'd to mend some other Literal
Faults.

